



MISSION STUDIES:

A BRIEF HISTORY OF

EARLY CHRISTIAN MISSIONS,

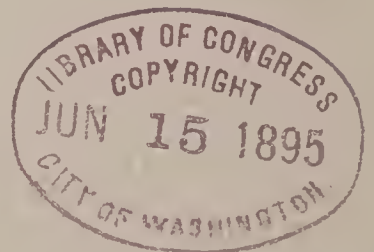
PARTICULARLY OF

PROTESTANT MISSIONS

In America, Europe, Asia, Africa, and the Islands of the Sea.

BY SARAH STRINGFIELD BUTLER.

Edited, with an Introduction,
BY JNO. J. TIGERT, LL.D



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TO THE MEMBERS
OF THE
WOMAN'S MISSIONARY SOCIETIES, AND OF THE
YOUNG PEOPLE'S AND JUVENILE BANDS,
THE CONSTITUENCY OF THE
WOMAN'S BOARD OF MISSIONS OF THE METHODIST EPIS-
COPAL CHURCH, SOUTH,
This Volume is Inscribed,
WITH THE HOPE THAT BRINGING LOST SOULS
FROM DARKNESS TO LIGHT MAY IN THE FUTURE AS IN
THE PAST BE THEIR SINGLE AIM AND
THEIR TRUE INSPIRATION.

INTRODUCTION.

IT has been a source of real pleasure to me to read carefully the proofs of Mrs. Butler's "Mission Studies." In so doing I have been impressed with the wide range of information embraced in this unpretending but valuable volume, and with the painstaking accuracy of the author. There can be no vital and fruitful interest in any subject that does not spring out of knowledge. The history of Christian missions is scattered about in many books, such as general Church histories, biographies of missionaries, and the reports of various boards and societies. With the best intentions, many inquirers are unable to secure comprehensive and reliable information concerning the work of the Christian Church in the conversion of the world. Mrs. Butler has now supplied our pastors and the zealous women of the auxiliaries of our Woman's Foreign Missionary Board throughout the Church with the very manual they need, both for their own edification and for the instruction of others. It is a magazine of compact and tested ammunition, to be freely used by all the soldiers of the militant host.

In this age of the making of many books, the kindly author has not deliberately perpetrated a new book.

Such a deed is rapidly becoming unpardonable. This volume is a growth, and the necessary supply of a recognized need. At the annual meeting of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, held in Little Rock, Ark., the editor of the *Woman's Missionary Advocate* was requested to write a series of uniform lessons to appear monthly in that magazine, so highly prized wherever it is known, for the use of auxiliaries and other societies. No restrictions were imposed upon Mrs. Butler in the performance of this task. The utmost liberty was given her in the choice and management of topics, and herein lay her chief difficulty in making a satisfactory beginning. The field was so broad, and so inclusive of the best Christian thought and the widest Christian activities in all lands and times, that two months passed before a decision was reached. The result was the adoption of historical sketches of missions from the time of Christ to the present. This choice was most judicious; and the execution has been in a spirit so broadly sympathetic and truly charitable and Christian that mission workers in other Churches than our own will find in this volume much to inspire them in their efforts.

Mrs. Butler finds it impossible to give detailed credit to all the authors of books and magazines, old and new, who have been freely drawn upon for the materials gathered together in these pages. Historians are not understood to stress originality in the statement of

facts. But she desires to express her obligations to Dr. William P. Harrison for his kindness and generosity in giving her the free use of his unequalled private library, and to Dr. W. G. E. Cunnyingham for a similar use of his books and for many helpful suggestions. This help was indispensable in the composition of this book.

At the last annual meeting of our Woman's Board of Foreign Missions, Mrs. Butler was requested to have the "Mission Studies" published in book form, to be used in the circulating libraries of our missionary societies, and as a vehicle of general information for all. To this end the whole work has been carefully revised, and some parts entirely rewritten.

Hitherto the Church of Christ has done little more than play at missions. Yet these small efforts the Head of the Church has seen fit to bless abundantly. Christ's heralds are on the mountain top of faith and hope, watching for the dawn of the new century. The twentieth century will undoubtedly witness material and commercial advancement of which the world has never yet dared even to dream. Shall it not witness a corresponding development of the work of Christian missions? "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid. . . . Behold, the Lord God will come with strong hand, and his arm shall rule for him:

behold, his reward is with him, and his work before him."

It is hardly necessary to add a concluding word about the writer of this engaging volume. She is known to the whole Church. The editor of the *Woman's Missionary Advocate* from its establishment, and the daughter of the Rev. Thomas Stringfield, the first editor of the *Nashville Christian Advocate*, Mrs. Butler is entitled to be heard both by right of her Methodist descent and by right of her own unfailing devotion to the Church of her choice. She has wrought successfully for the women of the whole Church in the pages of the excellent magazine which she edits, and now crowns her gifts to the Master and to his with this helpful and enjoyable book.

JNO. J. TIGERT.

Nashville, Tenn., January 7, 1895.

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CHAPTER I.

EARLY CHRISTIAN MISSIONS.

THE beginning of Christianity was the beginning of missionary work. In the command of Christ, "Go ye into all the world, and preach the gospel to every creature," we have the origin of Christian Missions, the scope of Christian Missions, and the obligations of Christian Missions, imposed on every person who has heard of Christ to disseminate his gospel.

The word "mission" is derived from one which means "to send," and signifies that the thing or person sent has a message to proclaim or a work to perform; and by Christian Missions we understand that, as the Father hath sent Christ to save the world, even so Christ sends his believers to fulfill his command, that the will of the Father may be accomplished. This spirit of obedience is the foundation of Christian character, and is the germ of all life and power in the Church.

When Christ came it is said that all the nations of the earth were in peace. This fact was strangely significant of his coming, of his character, and of his mission. Other facts, aside from prophecy, were equally and perhaps more remarkable as foretokens of and preparations for the new gospel. God "works in a mysterious way," but usually by slow processes, as shown in these progressive steps of his providence. About three hundred and thirty-four or five years before Christ the conquests of Alexander the Great had scattered far and wide the learning and culture of the Greeks; in fact, the ministry of Greece to the civilized world, though but "a fringe on the skirts of barbarism," has been one of peculiar power in art and literature, even to the present day. This learning, becoming so widely diffused, prepared the way for the Greek version of the Old Testament (called the Septuagint), which was translated into that language two hundred and fifty years before Christ, and was in general use at the time of Christ's birth.

One hundred years passed, and there was another step in the divine plan: Greece submitted to Rome one hundred and forty-six years before Christ, and the Greek language

became more and more widely disseminated as the language of commerce, of polite intercourse, and of refined philosophy. Syria was made a Roman province sixty-five years before Christ, and from that time the Jews were under the government of Rome.

There was much travel and seeking after knowledge; there was earnest study of the Scriptures among devout Jews, and anxious inquiries concerning the Messiah; there were restless forebodings, and quiet waitings in hope of the fulfillment of divine prophecy; so that when he came the condition of the whole country justified Paul's expression that "the fullness of time had come."

The scriptures were fulfilled in their sight and hearing. The life of Christ, in the beauty of its holiness, was a constant miracle of good to those about him; and on his first journey from Judea to Galilee he went through Samaria, that he might show to a people with whom the Jews had no dealings that he was indeed the Christ. A woman was the first to hear of the "living water," the first to implore him for its saving power, and the first to bear his message to her people, many of whom believed on him from that time.

From his disciples Christ selected twelve, whom he called apostles, and gave them the commission to preach "to the lost sheep of the house of Israel." He gave them power, and comforted them by the assurance of his constant presence and help. Soon after this "other seventy" were sent out also, to preach and to work miracles, Christ charging them to pray the Lord to send more laborers into the harvest.

It is said that the twelve were chosen to represent the twelve tribes of Israel, and therefore the whole Hebrew race; and as the seventy were the same in number as the senators composing the Sanhedrin, or the grand council of the nation, it was intended to show the Jews that all religious power should be vested in him alone.

His life, death, resurrection, and ascension made a wonderful impression; but on the day of Pentecost the great work of saving souls was quickened in a most startling manner. The disciples were emboldened to speak as never before, and "power from on high" was given them, to their own astonishment and that of the crowds of Jews and foreigners who were present.

Persecution followed, but it only fanned

the flame of enthusiasm and increased the zeal of Christ's followers. The martyrdom of Stephen, by scattering them in every direction, spread the news of Christ throughout that and other lands.

Then came Paul's strange conversion. The grain of mustard seed was growing into wonderful proportions. The disciples had become so numerous that it was necessary to band themselves together into churches at Antioch, as had been done at Jerusalem; and here, at Antioch, the capital of the Greek kings of Syria, they were, by way of derision, first called Christians, and specific work was assigned to the members, both men and women.

Thus it will be seen that the missionary spirit is the spirit of Christ—the same “yesterday, to-day, and forever.” There is no more limit to the “great commission” now than in apostolic times—no more limit to our obedience and responsibility than when Christ stood among the hills in Galilee, and said: “Go YE.” See how tenderly he added the promise: “And lo! I am with you alway.”

The full scope of Christ's doctrine concerning salvation was not understood by the Jews until it was revealed to Peter in visions

from God. So obtuse were their minds and hearts that, heretofore, they believed the gospel was intended only for the Jews; but when the Holy Ghost was poured out upon the Gentiles also they were greatly astonished, and "the brethren received the news with great joy." Though "beginning at Jerusalem," this work of saving souls could not be confined there, because its purpose is "to go" throughout the earth.

In the Acts of the Apostles, written by Luke, while he accompanied Paul on his missionary journeys, little is said of the work accomplished by any of the twelve apostles except Peter, who became most conspicuous as a leader by his intrepid words and conduct, by his untiring energy, and his clear demonstrations of the truths he had been taught by Christ.

When Peter was called by Christ, and set apart as an apostle, he was a disciple of John the Baptist. His character and work are plainly portrayed in the New Testament, and other writers state that his missionary journeys extended as far as Babylon. It is said that his wife, Perpetua, accompanied him on these journeys. After the church was organized at Antioch, which was perhaps the first

Gentile church, little more is heard of Peter and his work. According to early writers he suffered martyrdom.

The apostle James labored as a missionary among the many Jews that were scattered abroad in Asia Minor; while Andrew traveled and preached in Scythia, in Greece, and Asia Minor. He preached successfully also in Constantinople. James and Andrew were both followers of John the Baptist when summoned by Christ to his side.

Philip was with Andrew a part of the time, and preached also in Upper Asia. He had four daughters who gave themselves to the work of teaching and prophesying.

Batholomew, or Nathanael as sometimes called, traveled in India, and left with those people a copy of the Gospel according to Matthew.

Every film of doubt had been removed from the mind of Thomas, and he became an active and very useful missionary, laboring among the Medes, Persians, and Parthians. It is said that when the Portuguese visited India in the sixteenth century they found traditions and monuments that convinced them that Thomas had preached there, and the Syrian Christians of India reverence him as the

founder of their churches. The Chaldean Christians throughout all Asia claim him as their apostle, and it is said also that he visited Ceylon.

Matthew remained in Judea, preaching and writing the Gospel that bears his name. He then went as a missionary into Ethiopia, Persia, Parthia, and India.

Simon seems to have traveled through Egypt, Cyrene, Asia, and Libya, and it is asserted that he introduced the gospel into Britain, where he preached and wrought miracles.

John, the disciple who leaned upon his Lord in loving sympathy, and to whom was committed his mother, labored for some time with Peter, sharing his persecutions; he worked miracles, and traveled in India and Asia Minor. He was banished by the Emperor Domitian, to work in the mines on the Isle of Patmos; and here the keen, spiritual insight acquired by close companionship with Jesus, and intensified by suffering, was rewarded by the wonderful visions recorded in Revelation. Under the reign of Nerva, another Emperor of Rome, he was recalled and came to the city of Ephesus, where he continued to preach until he peacefully died in the ninety-ninth year of his age.

Jude began his missionary work in Judea, Galilee, Samaria, and afterward extended his travels into Persia, Greece, and other countries.

James the Less seems to have confined his missionary labors to the city of Jerusalem. Though so little is said about him in the Gospels, he occupied a prominent place among the apostles, and was appointed to preside over the churches as a sort of bishop. Tradition says he was thrown down from the temple by the scribes and Pharisees, then stoned and beaten to death.

Matthias was elected to fill the place of Judas, the betrayer. Very little is known of him; but he was a constant companion of Jesus during the three years of his ministry, and became a faithful preacher of the gospel. This concludes the account of the missionary travels of the twelve apostles before and after the ascension of our Lord.

CHAPTER II.

EARLY CHRISTIAN MISSIONS (CONTINUED).

DR. CLARKE, the learned commentator, says: "The history of the apostolic Church is a series of wonders. Everything that could prevent such a Church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defense had neither *might* nor *power* but what came immediately from God. They work, and God works with them; the Church is founded and built up; and its adversaries, with every advantage in their favor, cannot overthrow it. Is it possible," he continues, "to look at this without seeing the hand of God in the whole?"

This "series of wonders" is not more remarkable in the founding and upbuilding of the Church than in the wide propagation of the gospel during this first century.

After the dispersion of the Christians at the time of Stephen's martyrdom, a new

Christian center was formed at Antioch, and from this typical city "the two great streams of apostolic history," Jewish and Gentile, flowed in parallel lines, bearing the same great gospel truth that Jesus Christ came into the world to save sinners.

In the meantime Saul of Tarsus had been converted, while on his way to Damascus, and when he reached that place, being obedient to the heavenly vision, he was baptized by Ananias, and "proclaimed Jesus in the synagogues, declaring him to be the Son of God."

It is supposed that he remained in Damascus three years, and after a visit into Arabia he returned to Damascus, where he "increased the more in strength, and confounded the Jews," until they sought to kill him. The disciples saved him, and he went to Jerusalem to see Peter and James, but all were afraid of this man who had played such "havoc" in their city as a persecutor of the Christians, until Barnabas became his surety and told them of his wonderful conversion. From that time he was with the apostles, "coming in and going out of Jerusalem," speaking boldly in the name of the Lord, and disputing with Grecians.

Again his enemies were aroused, and the

brethren saved him by sending him to his native city, Tarsus.

About this time there was a great revival in the Church at Antioch, and many were turning unto the Lord. It was something new for these converted Gentiles or heathen to be received on the same terms with Jewish Christians, with the same rights, the same faith, the same hope, and the same baptism; therefore the disciples at Jerusalem looked on the whole movement with suspicion, and Barnabas was sent to Antioch to discover the true state of things. Being a good man, "he was glad and exhorted them all." He then went to Tarsus, and brought Saul to Antioch, where, for one whole year, they labored with the people.

Saul (or Paul, as he was afterwards called) was a stanch Hebrew, and being a native of Tarsus, a Gentile city, a Roman citizen also. He had been educated by Gamaliel, one of the most famous doctors of the law in Jerusalem, and with all the literary culture and genius of the Greeks added to his own lofty qualities, he was able to adapt himself to the learned and the unlearned, to the bond and to the free. Paul possessed not only the learning requisite to expound the Scriptures, at that

time so universally read in the Greek language, but by his peculiar logical power and keen insight into spiritual things he was able to show the relation between them and the new gospel not yet written, which they had received from the lips of Christ.

The personal disclosures made to Paul, by God himself, in visions, were necessary for him, as no one could be an apostle who had not seen Christ; and these visions were equivalent to the advantages possessed by the other apostles in their personal companionship with Jesus during his ministry, and in the forty days intervening between his resurrection and ascension.

All these facts in the life and character of St. Paul pointed directly to the mission for which God was preparing him; and when "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," they were both ready to go, and Paul became the first great foreign missionary, and very soon began his missionary journeys so graphically described by Luke in the Acts of the Apostles.

Previous to the call of Barnabas and Saul by the Holy Ghost, and their separation for the great missionary work before them, news

came of the distress of the brethren in Jerusalem, caused by a famine.

Without delay generous help was provided and sent by the hands of Barnabas and Saul, and when they returned to Antioch they took John Mark, a nephew of Barnabas, with them as a helper.

The spirit that prompted this liberal missionary contribution brought on a season of prayer and fasting which was followed by especial blessings and a revelation of the will of God concerning these men who were to go among the heathen and preach Jesus Christ and him crucified. They received this commission without doubt or hesitation, and after religious services were "sent forth by the Holy Ghost."

They were accompanied by John Mark, who "ministered unto them." When ready for the journey they went to Seleucia, the seaport from whence they sailed to the Island of Cyprus, the native place of Barnabas, and landed at Salamis, a town on the eastern coast, where they preached in the synagogues of the Jews.

They then traveled one hundred miles across the island to Paphos, the capital city on the western coast. It was here that Ely-

mas the Sorcerer was struck blind for his sins; and Sergius Paulus, an eminent Gentile, was converted. He was so impressed by Paul's manner and the new doctrine he was teaching that he sent for him, and "desired to hear the word of God."

About this time the strength and dignity of Paul's character became more fully developed, and he naturally took his place as leader, instead of Barnabas as heretofore.

After preaching in the synagogues of Paphos, Paul and his companions again set sail, and arrived at Perga in Pamphylia. At this point the heart of John Mark failed; it is supposed the difficulties were becoming too great for his endurance, and he returned to Jerusalem; but our two missionaries, still undaunted, traveled on through many dangers to Antioch in Pisidia.

On the Sabbath day they went into the synagogue and sat down as usual with the assembly, and listened to the reading of the law and the prophets. The rulers of the synagogue then invited them, as strangers, to speak any word of exhortation to the people, and Paul stood up, and beckoning with his hand spoke the words recorded in Acts xiii. 16-41. He spoke with such convincing pow-

er that he was invited to address them again on the next Sabbath, when "almost the whole city came together to hear the word of God."

Of course they had not been idle during the week; and the Jews, seeing that the same gift was offered to the Gentiles, were filled with envy, and contradicted Paul and Barnabas; so they becoming bold declared that the word of God had been sent to them first, as they were sent to be "a light of the Gentiles," but everywhere they had rejected the truth; and now he said, "Lo, we turn to the Gentiles." And thus throughout all that region the word of the Lord was published.

Paul and his companion were finally driven from the city, and they traveled on to Iconium, where they preached as usual until forced to leave. From thence they fled to Lystra. At Lystra a cripple was healed; and the people who were uncivilized heathen imagined that Paul and Barnabas were gods to be worshiped. When not allowed to worship them as gods the people were easily persuaded to go to the other extreme and turn against them, and Paul was stoned until they believed he was dead; but he revived, and the next day Paul and Barnabas went to Derbe.

After preaching the gospel in Derbe, and

teaching many, the apostles again returned by way of Lystra and Iconium to Antioch in Pisidia, then retraced their steps through all the cities, and ordained elders in every church. They finally reached Antioch in Syria, after an absence of one year, and calling the Church together "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

It is said that Paul and Barnabas remained in Antioch with the disciples a long time, perhaps six or seven years, teaching and preaching the word of God. About this time some "false brethren," as Paul calls them, came from Jerusalem, and unsettled the minds of many of the disciples on certain questions concerning the law of Moses. It was determined finally that Paul, Barnabas, and others should go to Jerusalem and consult the elders and the apostles about these questions.

Paul was evidently guided by the Spirit, as he tells us in Galatians that he "went up to Jerusalem by revelation," and that Titus went with him. As they journeyed through Phoenice and Samaria, they told the brethren how the Gentiles were turning to Christ; and their mutual joy in giving and hearing this

news showed the great enthusiasm and earnestness that pervaded the whole Church.

When they reached Jerusalem Paul conferred privately with James, John, and Peter, and then a general Council of the Church was called, and the questions in debate were fully discussed. They were finally decided "by the incomparable simplicity and wisdom" of James, who suggested a compromise, and that a letter should be sent to the churches explaining the whole matter. Judas, called Barsabas, and Silas were the chosen delegates, commissioned not only to deliver the decree of the council, but to testify by their own words how the work of Paul and Barnabas had been approved. In writing to the Galatians afterwards, Paul said the apostles had given the right hand of fellowship to them, and the conclusion was, that "we should preach to the heathen," while they would still preach to the Jews.

This decision was gratifying to all, and Paul and his fellow-workers returned to Antioch, where Silas remained preaching with Paul, Barnabas, and others.

Soon after this Paul proposed to Barnabas that they should visit the churches they had established, and see how they were doing.

Barnabas readily agreed, and determined to take John Mark, his kinsman, as they had done on the previous journey; but Paul, remembering his desertion of them, would not consent to his going. The contention became so "sharp" that as neither would yield they decided to separate, and Barnabas with his nephew, went to Cyprus, while Paul chose Silas for his companion; and thus four missionaries went out to preach instead of two. Paul and Silas traveled by land through Syria, along the eastern coast of the Mediterranean Sea, and through Cilicia, his native province, of which Tyre and Sidon were the chief cities. Then across Mount Taurus they went to Derbe and Lystra, where Paul met Timothy, the disciple who had been so well trained in the Scriptures by his mother Eunice and his grandmother Lois. Paul would have Timothy go with him and Silas, and they traveled throughout Phrygia and Galatia, though but few incidents of this part of their journey are recorded by the historian. Paul intended to go into Asia, but was forbidden by the Spirit, and they went on, passing through Mysia, and came to Troas, where a vision appeared to Paul in the night. "There stood a man of Macedonia, and prayed him,

saying, Come over into Macedonia, and help us."

It was here at Troas that Paul found Luke, the "beloved physician," who was also called to preach, and being a ready writer he became the author of the history given in the Acts.

This region of country is illustrious as the scene of the Homeric poems, "that tale of Troy divine," and was made famous also by the presence and heroic conduct of Xerxes, Julius Cæsar, and Alexander of Macedon, but was made far more illustrious and by a far greater hero, Paul, the great apostle of the Gentiles.

The "Macedonian call" was an appeal that could not be resisted, and finding a vessel, they set sail from Troas and went in a straight course to Samothracia. The winds being most favorable, they landed the next day at the seaport Neapolis, in Europe. From there they went up the mountain, and across the plain to Philippi, the chief city of Macedonia.

There were but few devout Jews at Philippi, and these were women. When the Sabbath day came, as there was no synagogue in the city, the missionaries joined the little company of women in their place of worship by the riverside. Lydia lived here, though a

native of Thyatira, in Asia. As she attended to the words of Paul the Lord opened her heart, and she and her household were baptized. She was the first convert to Christianity on European soil, and constrained these Christian missionaries to make her house their home while they remained in the city. A church was gradually built up in this place "of both men and women."

CHAPTER III.

EARLY CHRISTIAN MISSIONS (CONTINUED.)

AFTER Lydia's conversion at Philippi, Paul and his companions continued to teach and preach at the unpretending place of worship by the riverside.

On their way to this place of prayer they had frequently met a girl, or young woman, who was possessed with an evil spirit; and she had followed them several days, causing great confusion. Paul was grieved, and commanded the spirit to leave her, when she was restored to her right mind.

When her masters saw that all their gains from her "art of divination" were thus cut off, they seized Paul and Silas as disturbers of the peace, and took them before the magistrates, who had them beaten and thrown into prison.

At midnight, while Paul and Silas prayed and sung praises to God, a great earthquake shook the foundations of the prison, threw open the doors, and loosed the bonds of the prisoners, causing the jailer to ask in terror: "What must I do to be saved?"

The prompt reply was then, as it ever has been: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Immediately he did all that was in his power to heal their bruised bodies, was then baptized, and rejoiced, "believing in God with all his house."

When Paul and Silas were released, the next day, they went again to Lydia's house, where they were "comforted," and then departed with Timothy, leaving Luke at Philippi.

It is supposed that Luke stayed there six years, to care for and build up this the *first Christian church that was established in Europe*, while Paul, Silas, and Timothy pursued their journey westward. Passing through the smaller towns of Amphipolis and Appolonia, they came to Thessalonica, the capital of Macedonia. The distance is about one hundred miles, and it is said by recent travelers that the scenery in this region of country is very picturesque and beautiful.

A writer on the "Life and Epistles of St. Paul," says that Amphipolis is situated in one of the most important mountain passes in Greece, and "it was here that Paulus Æmilius, after the battle of Pydna, publicly pro-

claimed that the Macedonians were *free*; and now another Paulus was here "to proclaim "a liberty without condition and without reserve."

Thessalonica was a large and populous city, and from its position on the gulf, midway between the Adriatic Sea and the Hellespont, it was influential as a commercial center.

The names of Xerxes, Cicero, Antony, and Octavius are all connected with this city in ancient history, and in the time of Paul it was most suitable as one of the places from which the gospel might be, as he said, sounded forth like a trumpet, "not only in Macedonia and Achaia, but also in every place."

These trumpet tones have come down the ages, and across oceans and continents even to us; and shall we not send back the glad refrain? Thessalonica is known now as Saloniki, in European Turkey, and little knowledge have the inhabitants of the Saviour of men.

For three successive Sabbaths Paul reasoned with these people out of the Scriptures, showing them clearly that the Christ of prophecy was the same Jesus who had died and risen again. A multitude of devout Greeks became Christians, and "of the chief women not a few."

At Thessalonica *the second Christian Church in Europe was founded*; but the Jews, like those at Philippi, were envious of Paul when they saw the vast influence he wielded over the people, and attacked the house of Jason, where he and Silas were staying, but did not find them, and that night the persecuted missionaries were sent away by the brethren.

It is supposed that Timothy remained in Thessalonica, as Luke had done in Philippi, to strengthen the new church in the faith.

It was night when they left Thessalonica, and over mountains and plains and through dense forests they traveled until they reached the city of Berea, on the eastern slope of the Olympian mountains. It is said to be a pleasant city now, of eighteen or twenty thousand inhabitants.

When Paul and Silas came to Berea they went into the synagogue, and, as had been their custom, gave to the Jews the first privilege of hearing the gospel.

These Jews were more "noble" in mind than those in Thessalonica, and were glad to search the Scriptures daily, to discover if this was indeed the true doctrine. Many were thus converted not only among the Jews, but men

and women of the highest standing among the Greeks.

It is thought that Paul remained at Berea several weeks, and he would gladly have revisited his Thessalonian friends; but his wicked persecutors again hunted and drove him away to Athens, Silas and Timothy remaining there, however, to foster this *the third Christian Church established in Europe*.

When Paul fled from Berea he sailed southward through the Grecian Archipelago to Athens, the capital city of Attica, "the eye of Greece, the mother of arts and eloquence." He passed by Thermopylæ and Marathon, famed in Grecian history, and reached Athens probably in about three days.

When Athens is mentioned it brings to mind a host of wise men, teachers, philosophers, poets, and lawgivers, for this city was the center of learning in the Golden Age of Greece. Here Socrates, Plato, and Aristotle had taught; the most famous orators of the world had charmed the people; Solon, the great lawgiver, had originated our own present code of laws. All branches of art and literature were cultivated to the highest degree; magnificent temples, gymnasiums, and other public buildings exhibited the finest work of architec-

ture; and the city gleamed even from afar with the work of the great Phidias and other sculptors. It is said the streets were lined with marble images, and Mars Hill was covered with temples of gods and heroes, while beautiful altars, dedicated to the divinities they worshiped, adorned every available space.

When we think of Paul walking the streets of this splendid city *alone*, the only person there who had ever heard of the true God, and remember the pressure that must have weighed down his spirits, we do not wonder that his heart was stirred within him when he saw into what depths of paganism the people had fallen. He had left a message in Berea for Silas and Timothy to join him speedily, but for some reason they had not done so; and though alone in this great city, he did not flinch from the duty imposed, to offer Christ, "to the Jew first, and also to the Gentile." In other cities and towns he had encountered the opposition of Jews, who, though wicked and unbelieving, had inherited strong religious convictions; but here in Athens he came in contact with a refinement of thought and intellectual culture that was entirely void of spiritual insight, so deeply had they buried under their myths and legends whatever knowl-

edge they had ever possessed of the one true God.

He talked with the Jews in the synagogue, and in the market daily with philosophers and others.

Some of the people called him a "babbler," while others courteously said: "May we know what this new doctrine is? Thou bringest strange things to our ears, and we would know what these things mean."

He was then taken to the Areopagus, or Mars Hill, the highest court in Athens, where the whole city, with its elegant temples and works of art, was before him, and around him, as eager listeners for "some new thing," were the most intellectual people in the world. It required exquisite tact and the most skillful use of words to present the truth to them, and while his arguments were singularly adroit and appropriate, they pointed plainly to their sin of idolatry and to Jesus Christ, the only Saviour.

He had seen an altar addressed "To THE UNKNOWN GOD," and took that for his theme, assuring them that he whom they "ignorantly worshiped," the "God who made the world and all things therein," and "giveth life to all;" he whom every one "might feel

after” and “find,” though “not far from every one of us,” was the only true and living God.

His quotations from their own poets were used to rebuke their idolatry, but when he told them of the life, death, and resurrection of Jesus Christ it was more than their refined philosophy could explain; and while some mocked him, others politely said, “We will hear thee again of this matter.”

The tumult became so great that he was not allowed to finish his discourse, and only a few persons were converted to faith in Christ; among them Dionysius, who became the first Bishop of Athens, and a woman named Damaris, supposed to be his wife.

A commentator says: “It was Athens, not Paul, that suffered that day the real defeat. She lost an honorable record in Christian history. She lost the honor of being the *fourth great European church*. She was addressed by no apostolic Epistle, and received no honorable New Testament mention.”

It is not known how long Paul remained in Athens, but from there he went to Corinth, a Roman colony about forty-five miles distant.

Corinth was a great commercial city of wealth and splendor. The buildings were adorned with gold and silver and pillars of

marble and porphyry, while the wealthier inhabitants were remarkable for their "self-indulgence and intellectual restlessness." Canon Farrar says that "Corinth was the Vanity Fair of the Roman Empire, at once the London and the Paris of the first century after Christ." And yet with all this splendor it was as notorious for its vices as it was famous for its magnificence. The manners of the people were extremely corrupt. Paul soon found some friends—Aquila and Priscilla—with whom he lodged, and, as they were tent-makers like himself, while there he "labored, working with his own hands." On the Sabbath days, however, he taught the people in the synagogues. It is not strange that Paul was "pressed in the spirit" when the Jews so bitterly opposed and blasphemed the Christ he preached to them, but he was relieved when Silas and Timothy came to him from Macedonia. Then in a vision the Lord spoke to Paul, saying: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." With this assurance Paul remained in Corinth and founded a church."

Timothy had been sent to Thessalonica, and

the good news he brought from the Christians there gave Paul much comfort and the courage to preach with more boldness. The reports brought also induced Paul at this time to write the First and Second Epistles to the Thessalonians. "These are said to be not only the first of Paul's canonical Epistles, but perhaps the first written documents of the entire New Testament." (Whedon.) Paul had many difficulties to overcome here in Corinth, as in other places, and yet many of the people believed and were baptized. His work was not in vain.

After preaching in Corinth for eighteen months, he took leave of the brethren and sailed from there into Syria, accompanied by Priscilla and Aquila as far as Ephesus, a voyage of ten or fifteen days, where the people desired him to remain; but after establishing a church there, and leaving Aquila and Priscilla in charge, he went on to Cesarea. From this place he went to the city of Jerusalem, and then again, at the end of this second missionary journey, he returned to Antioch, the place from which he had started.

This visit to Antioch is supposed to be the last ever made by Paul, as he had formed many other "new centers of Christian life,"

but his missionary labors were not yet completed. It is not known how long he remained in Antioch before undertaking his third journey, nor have we any details of his occupation at that time. When at Ephesus he had promised to return to them, and after remaining some time in Antioch he again traveled "over all the country" where he had established churches, and strengthened them. He then fulfilled his promise and went to Ephesus. The eloquent and learned Apollos had been there, and though his teaching had been defective on some points, he had met with a cordial reception from Aquila and Priscilla, who had done much there toward the spread of the gospel.

Paul instructed them all in regard to the ministry of the Holy Ghost, and for three months he taught boldly in the synagogue; but there were many differences between him and the Jews, and he "openly separated himself from them and withdrew the disciples from the synagogue, and the Christian church at Ephesus became a distinct body." He remained at Ephesus and continued to labor with the people for three years, and other churches were established in the surrounding country. Paul wrought miracles here at

Ephesus, and exercised a healing power that brought conviction to many.

“So mightily grew the word of God and prevailed.” Paul intended about this time, after passing through Macedonia and other places, to return to Jerusalem, and then said: “I must also see Rome.” He quieted an uproar among the people, and then went into Macedonia and into Greece.

CHAPTER IV.

EARLY CHRISTIAN MISSIONS (CONTINUED).

PAUL remained in Greece at this time three months, visiting the churches he had established in his former tours, and writing letters of instruction and admonition to those from whom he was separated.

While in Ephesus he wrote the First Epistle to the Corinthians (Conybeare and Howson), and in A.D. 57 he wrote the second one, while in Macedonia. A few months after he returned to Corinth and wrote the Epistle to the Galatians, and in the spring of 58 his Epistle to the Romans was written, and sent to Rome by a Christian woman named Phoebe. A new light is thrown upon these Epistles, and fresh interest is added to them when we know the circumstances under which they were written, and especially when we understand the pressure of disappointed feeling that forced these wonderful words from his pen—words glowing with inspiration and with fervent anxiety for their welfare. The three missionaries had increased to seven,

and yet the work continued to grow on Paul's hands; opportunities widened and were multiplied, but he evaded no duty, recoiled from no pain, and labored with an enthusiasm that in his case is rightly interpreted as working "together with God."

He then went to Philippi, where Luke joined him, and together they sailed for Troas, reaching there in five days. It was here at Troas that Paul restored the young man to life who had fallen from a window while asleep under Paul's preaching in an upper room. The two missionaries remained in this place seven days, then Paul walked to Assos, twenty miles distant, perhaps to secure a few hours of solitary meditation and communion with God that could not be obtained on shipboard; while his companions, going by sea, met him there and took him on the ship. They sailed on to Mytilene, and from thence southward "over against Chios," and the third day arrived at the island of Samos. The next day they reached Miletus, where they stayed two days; and Paul, always alert and mindful of those he wished to build up in the faith, sent messengers to Ephesus, thirty miles distant, and called the elders of the church to meet him there. His address

to them was as a father to his children whom he believed he would see no more, and to whom he left a legacy of work, saying in conclusion: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." He prayed with them, and they went with him to the ship, grieving that they should not see him again.

The ship was soon launched, and they went in a straight course to Coos, the next day to Rhodes, and then to Patara, where they found another ship and sailed to Syria, landing at Tyre after a voyage of three hundred and forty miles. This vessel remained here seven days to unload and take on a new cargo, and of course Paul called the disciples together and preached to them.

When the time came for their departure there was another affecting scene, where the disciples, and even their wives and children, went with them out of the city to the ship. They had an affectionate parting at the seashore with prayer, and Paul again embarked.

Thirty miles south of Tyre they landed at Ptolemais and spent one day with the breth-

ren; then went on forty miles to Cesarea, the Roman capital of Palestine, and at one time the place where Augustus Cæsar resided. At Cesarea they met Philip the Evangelist, and stayed with him and his four daughters, to whom prophetic power had been given.

The apostle and his missionary attendants stayed several days in Cesarea, and then resumed their journey toward Jerusalem, notwithstanding the entreaties of his friends and the prophecy that he should be bound as with a girdle; for another voice was mightier with Paul than that of any prophet, man or woman, and he was steadfast in his purpose to go on to Jerusalem and be there at Pentecost. His reply to these friends was characteristic: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Without further argument his friends gave up the contest and meekly replied: "The will of the Lord be done." Some of them went with him to Jerusalem, and they were all received gladly by the brethren. This was the end of Paul's third missionary journey, which is described in the Acts in more minute detail than the others. The next day after his ar-

rival he went to James and to the elders to report the results of his labors.

While there were many thousands of Jews who believed in Christ, and rejoiced in the recital Paul gave of his work, among both Jews and Gentiles there were multitudes of wicked unbelievers who were ready at any moment to seize and put him to death. When Paul and his companions went to the feast of Pentecost in the temple, with the offerings required by the Jewish law, he was arrested by a violent mob, and a terrible confusion among the people ensued. "Away with him! away with him!" was the cry, until he was rescued from the mob by Roman soldiers, and allowed to speak in his own defense. He stood on the stairs, and no sooner had he said in the Hebrew language: "Men, brethren, and fathers, hear ye my defense," than all were quiet, listening to the story of his life and his religious experience. With breathless interest they listened until he began to unfold the scheme of Christian redemption for the Gentiles as well as for the Jews, which was more than their narrow minds and hearts could endure, and they grew more and more violent. The captain commanded the men to bind him, but he let them know that

he also was a freeborn Roman citizen; he was then released from his bonds and brought the next day before the Sanhedrin, the great council of which he was a member when Stephen was stoned, and he "consenting to his death."

The violent excitement subsided, and once again Paul was comforted by a vision, and a voice that said, "Be of good cheer," and assured him that he should testify of Christ in Rome, as he had done in Jerusalem.

In the midst of the excitement that surrounded Paul after his arrest in Jerusalem his own mind was serene and untouched by fear, even when his nephew revealed to him the plot made by more than forty Jews to take his life.

As he had always done, he took every precaution for his safety, and sent the young man with a message to the commandant, who took him aside and heard with interest all the details of the conspiracy. The officer wisely kept his own counsel, and Paul was sent away that night under an escort of four hundred and seventy soldiers to Felix, the governor of the province.

After a few hours' travel the foot soldiers returned to Jerusalem, and the horsemen

conducted Paul seventy miles to Cesarea, where Felix resided. This city was situated on the coast of Palestine, and was built by Herod the Great, but scarcely a vestige remains.

The governor ordered Paul to be kept at the headquarters of the military governor, and told him he would decide his case when his accusers arrived.

After five days they came, when Paul was brought before the governor. His defense was so strong, and Felix himself so weak and so anxious to secure a bribe from Paul, that the trial was postponed.

Paul was detained a prisoner in this way for two years, and, though chained by the arm to a soldier, he was allowed to talk and preach as much as he pleased. In the meantime Felix, whose "convenient time" to hear the gospel had never come, was summoned to Rome, and Festus took command of the province.

Very soon Paul was called before the new governor, and his accusers again came from Jerusalem, hoping this time to convict him; but Paul saw there could be no hope for justice in that court, and once more claimed his right as a Roman citizen, and appealed

to Cæsar. The Cæsar then emperor was Nero.

About this time King Agrippa and his wife visited Festus with great pomp and ceremony. After hearing of Paul, they were anxious to see him; and Festus, being much perplexed in mind, gladly summoned the prisoner. The stately courtesy and fearless truthfulness of the man must have won their admiration as he said: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews."

This was a fine opportunity to relate to these distinguished persons the history of his conversion and religious experience, most deftly bringing in the fact, so repugnant to the Jews, that Jesus Christ had been crucified and had risen again from the dead.

The governor laughed aloud at this absurdity, and said that Paul was beside himself: "much learning doth make thee mad." Paul's answer was dignified and courageous: "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things; . . . these things were not done in a corner." Then turning to the king, he said: "King Agrippa,

believest thou the prophets?" Without waiting for an answer, he said: "I know that thou believest."

When Paul had concluded his memorable address, a consultation was held, and the king and governor decided that Paul had done nothing worthy of death; but as he had appealed to a higher tribunal than their own, they were compelled by the law to protect him and send him to Cæsar at Rome.

He was placed in charge of Julius, a centurion, with other prisoners, and they sailed to Adramyttium. The vessel touched at Sidon, where Julius courteously allowed Paul to visit his friends and "refresh himself."

From thence they sailed near Cyprus and the shores of Cilicia and Pamphylia, to Myra, a city of Lycia, where Julius found a ship that was bound for Italy. The prisoners were transferred to that vessel, and they coasted slowly along the shore of Asia Minor for one hundred and thirty miles to Cnidus, when the wind drove the ship southward to Crete. From thence to the island of Fair Havens they were driven by strong winds, and Paul advised them to stop there for the winter because the sailing had become so dangerous.

The centurion listened to the owners of

the ship rather than to Paul, and as the harbor was not large they determined to go on, and tried to reach Phenice; but they were caught by a severe storm, a tempest of wind and rain, that drove the ship near an island called Clauda. They did all that was possible to save the ship, but could not control it, and on the fourteenth day they ran the ship aground in a creek on the island of Melita, now called Malta. Once again Paul had seen in a vision an angel by his side, and had been assured that the lives of all on the ship should be saved. Two hundred and seventy-six persons were on board, and though the vessel was wrecked no lives were lost—all swimming to the shore on broken pieces of the ship.

The people on the island were barbarous, but treated the exhausted voyagers with great kindness, kindling fires to dry and warm them. As Paul helped to gather sticks for the fire, a viper fastened on his hand. All thought he would die instantly, but he shook the viper into the fire and felt no harm.

He cured a sick man also, and then many persons came to him to be healed of their diseases.

They remained on the island three months,

and again took a ship and sailed to Syracuse, in Sicily, where they stayed three days; thence to Rhegium, a town in Italy; then on to Puteoli, a great landing place for corn ships and for travelers on the Bay of Naples. They rested here for seven days, and then went by land more than one hundred miles to the city of Rome, where the centurion delivered the prisoners to the captain of the guard. This was in the spring of A.D. 61.

Paul was allowed to live in his hired house with one soldier to guard him. After three days' rest he called the Jews together, and told them plainly how he had been accused, and expounded the Scriptures to them, "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Some believed, and some believed not.

Paul dwelt in the city of Rome, thus teaching and preaching the word of God, two whole years. This closes the account of the life of this wonderful missionary in the Acts. While a prisoner Paul continued to write, and as the result we have his Epistles to the Colossians, to Philemon, to the Ephesians, to the Philippians, to Timothy, and to Titus.

It is thought that he was afterwards ar-

rested, tried, and beheaded, perhaps in 66 or 68; but no matter what his fate, he could well say, "I have finished my course." The truths he taught then are more widely taught now than ever before, and are rapidly spreading among all the nations of the earth.

CHAPTER V.

EARLY CHRISTIAN MISSIONS (CONTINUED).

THE picture of a progressive Christianity, as presented to us in the lives of the apostles, and especially in the life and ministry of Paul, manifests more and more vividly the fact that Christianity in its spirit and results is missionary or it is nothing.

The first period of Christianity, or what is called the apostolic age, extended through the first century.

We have studied the state of the world at that time, the condition of the Jews, the founding of the Christian Church, and the diffusion of its doctrines among the heathen or Gentile people.

We noted the going forth of the twelve and of the seventy, and their continuous labors in many countries.

We followed Paul from the time he sat a student at the feet of Gamaliel, then went out a determined persecutor of the Christians, to his conversion and prompt defense of them

and their belief. We followed him from Damascus to Antioch, from thence through the long years of his first, second, and third missionary journeys, and the time that intervened while a prisoner at Rome, where he still preached Jesus Christ and the resurrection.

We see also that, while Paul himself faded from our sight, the doctrines he taught had grown clearer, and had spread abroad in all the known countries of the earth, even amid the fires of persecution.

About the close of the first century St. John the Evangelist died, and Clement of Rome was probably the most prominent man in the apostolic Church. In the year 95 he wrote to the Corinthians a letter which is still preserved.

In a sketch of early Christian missions it is said that Justin Martyr, a philosopher and Christian teacher, wrote about one hundred and six years after the ascension of Christ the following words: "There is not a nation, either of Greek or barbarian, or of any other name, even those who wander about in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

Tertullian wrote fifty years later, and spoke of the continued progress of the gospel.

From A.D. 100 to the time of Constantine, A.D. 313, the gospel was still making its way into the regions beyond.

In the second century men noted for learning and piety were sent as missionaries to the surrounding nations, and in the churches at home the fundamental principles of Christianity were better understood, more clearly stated, and a distinctively Christian literature was established.

In the third century Fabian, Bishop of Rome, sent Dionysius and six other missionaries into Gaul, now known as France, and Germany also came under Christian influence. An Arabian prince invited Origen to visit his country, and "he succeeded in converting a tribe of wandering Arabs to the Christian faith."

Origen remarked that, "so desirous were the Christians of propagating their religion throughout the world that some of them had undertaken to travel not only to cities, but to towns and villages to convert the heathen."

In the beginning of the fourth century missionaries were sent to Ireland by the British Christians in Scotland and Wales. Thus

the knowledge of God was extended in the West as it had been in the East, where Chrysostom, Archbishop of Constantinople, was doing good missionary work, and Constantine the Great ascended the throne of the Cæsars, and ordered fifty copies of the Scriptures to be transcribed and placed in the different churches of the empire.

About the same time some Christian prisoners carried the gospel to the Goths, and their pastor, named Ulfilas, translated the Scriptures into the Gothic language. Fragments of this version are still in existence.

It is said also that a woman named Nino was taken as prisoner into Georgia, in Asia, and she disseminated the truths of the gospel there.

About 330 A.D. a Christian man and two companions were cast away on the rocks of Abyssinia, and while he was slain the others were taken to the king; with whom they found favor, and were set at liberty. They were appointed to special offices—one, Frumentius by name, had charge of the education of the young prince, and he inspired him with a love and veneration for the Christian religion. Frumentius was afterwards ordained Bishop of Ethiopia.

In the fourth century Persia and Armenia were Christianized; and though there were many Christian missionaries in the European provinces, there were nevertheless many pagans still in Europe and Asia.

In the beginning of the fifth century the Roman Empire was divided. Christianity was no longer a simple belief; it had formed itself into a corporate body, and was the connecting link—a kind of civilization—between the Romans and their barbarian invaders. Even before this time, it is said, there were forty Christian churches in Rome, and about fifty or sixty thousand adherents. As the Church gained in power it became more and more closely allied to the political government, until it became identified as the Roman Catholic Church. It is impossible in these studies to trace the extensive missionary work of this Church. It is claimed by the Waldenses, however, that the primitive Church was preserved in its purity among the mountains of the Alps until the time of the Reformation. Guizot, in his "History of Civilization," says: "The Vaudois are the chain which unites the reformed Churches with the first disciples of our Saviour." These people are the "Israel of the Alps."

Missionaries were sent to Ireland in A.D. 431. Soon after St. Patrick was sent, and was successful in bringing the people "to the obedience of the faith."

So far we have mentioned only individual efforts to evangelize the world, but in the fifth century the Nestorians formed numerous societies in Persia, India, Armenia, and Arabia for the dissemination of the gospel. Their zeal and their industry were so great that "even the vast empire of China was enlightened." They founded celebrated schools and numerous churches in Tartary, China, India, and other countries.

In the sixth century Christianity continued to advance, especially in England and Wales, but a knowledge of the gospel was confined almost entirely to the priests. One of the kings of England married a Christian princess named Bertha, in the year 560, and through her influence a church was built and many converts were made.

In 592 Augustine was sent as a missionary to Britain by Pope Gregory, but unfortunately it was not a pure Christianity.

In the seventh, eighth, ninth, and tenth centuries the strife with paganism continued. The gospel was buried in monasteries, but

there were many enthusiastic individuals who undertook extensive missions in Germany, Belgium, France, Poland, Russia, and other portions of England, Scotland, and Ireland. These missionary efforts, with all their defects, were the only points of light in the gross darkness of these Middle Ages.

The eleventh and twelfth centuries were remarkable for the attempts to spread the gospel by the sword, and the efforts of the Crusaders to rescue the tomb of Christ from the Mohammedans; and yet, in all these dreadful times, the gospel still lived, and was promulgated in many countries until the fourteenth century, when "the morning star of the Reformation" began to shine upon the benighted people.

It is impossible in this limited sketch to give a true history of the condition of the Church, and of the missionary work done, during that period called the Dark Ages. Enough has already been said to show that these missionary labors were the main lines of light down to the time of the Reformation.

There had been a gradual awakening to the fact that a great many errors had crept into the Church, that myths and legends had taken the place of the pure gospel, and that

many pagan customs had been adopted by those professing Christianity.

The commingling of nations in the Roman Empire contributed greatly to these errors; and while heathenism ceased to satisfy the more thoughtful, and they accepted Christianity, yet Christianity seemed to be drawing nearer to heathenism.

In this period of "religious chaos" it is said that a woman remarked: "It is easier to find a god than a man." On the other side, the pagan philosophers said: "What women these Christians have!"

The Eastern and the Western Churches had long been formed; and while the latter, with its center at Rome, extended through the western part of Europe and Britain, the Eastern, or Greek Church, spread over Russia and kindred nations, rallying around Constantinople. Mohammedanism arose in Arabia in the seventh century, extended its conquests to Eastern Europe, and was not arrested until it had reached the gates of Vienna. Mohammed, the great "Prophet of Islam," was the founder of this religion, and was a man of superior character. He first sent out twelve men as missionaries, pledged to spread the new faith, and they did this with such zeal and success that

seventy others were sent out on the same mission. Mohammed died on the 8th of June, 632. The Koran is their sacred book. All these were enthusiastic in their zeal to extend the influence of their religions, and no means were left untried to bring foreign nations under control. Thus the Church had declined into vast political organizations controlled by the love of money and the thirst for power. The genuine love of souls had been displaced by a desperate and merciless tyranny that would compel men to be Christians, and force them to accept certain creeds, or die. This was a strange manifestation of missionary zeal—a “zeal not according to knowledge,” and not inspired by the love of Christ, and for that reason it overreached and defeated itself; for even then, amid the darkness, and the confusion and perplexity resulting from it, the “way of the Lord” was being prepared. Light was struggling through; the end was not yet.

In regard to this period Dr. Blackburn, in his “History of the Church,” says: “It may be thought that the Middle Ages closed with an autumn of falling leaves and dying grasses; that Eupope was like a cornfield in December—the stalks dead, the ripe ears harvested. But there was no such death. The field was

alive with growths. The nations were astir with new enterprises. The people of all ranks were in fear or in hope of great changes in society; the peasants were intent upon new revolutions, and the minds of thousands were roused to inquiry. Not death, but life, ended the old age and brought in the new. Never was it more evident that 'God was in history.'"

The art of printing was discovered in the fifteenth century, and extended rapidly. Books and Bibles were printed in large numbers, thus greatly increasing the means for scattering abroad a knowledge of Jesus Christ. Before the close of the fifteenth century more than sixty universities of learning were established, and thousands of students were studying in them.

CHAPTER VI.

FIRST PROTESTANT MISSIONS IN AMERICA.

ALL these things conspired to a revival of spiritual truth and life among the people. Learned men of different countries were imbued with the same spirit; they studied the Scriptures with more freedom, with more earnest desire to know the truth, and with more boldness to proclaim it to the world. The general need of the people was reform; the general voice of the enlightened demanded it, and reform came. Preparation for this reform had long been moving forward, step by step, until Luther appeared as the determinate force of the great Reformation.

The year 1517 is regarded as the beginning of the Reformation, and those who favored Martin Luther's *protest* against the false doctrines and practices of the Romish Church were called *Protestants*.

When we remember the long and difficult struggle through which these Reformers passed, and the dreadful persecutions endured

by them in trying to uphold their avowed principles, we cannot wonder that they seemed to lose sight of the heathen and their gross ignorance of the truth. For more than three hundred years before the Reformation very little had been done to enlarge the borders of Christianity, and a general apathy seemed to prevail among the people concerning the religious condition of the world until aroused by the stirring words of Luther and other reformers.

Finally the strong contest came to an end, and then, in the year 1648, Protestantism was firmly established.

The missionary work of the Roman Catholic Church continued with unabated zeal as it does to this day; but this work will not come within the province of these pages.

A writer in the April number of the *Missionary Review* for 1890 says: "Three causes withheld the sympathy and zeal of Protestants from missions to the heathen prior to the present century: their own internal weakness, their contentions with the papacy, and the evangelistic work that absorbed their zeal within their own territories and colonies. . . . The Protestantism which existed as the result of the secession from popery during the sixteenth

century was as different from the Protestantism of the nineteenth as the struggling, incipient vegetation of March is from that of July." And yet there were some who had deep spiritual insight, and were emboldened to proclaim the truth. In the beginning of the sixteenth century Erasmus was one of these illustrious men, and he appealed to the people in the most fervent manner in behalf of the "nations who stray as sheep without a shepherd because they have never had any Christian teaching."

Twenty-five years before the beginning of the Reformation Christopher Columbus had discovered America, and Americus Vesputius had landed with other Portuguese in Brazil; colonies were founded both in North and South America, and many wonderful accounts of the strange inhabitants of these lands were sent back to the old country. This aroused not only a wild spirit of adventure, but awakened a strong desire among the more thoughtful to send the news of the gospel to these ignorant people.

The first attempt at foreign missions by the Protestant Churches was made by a knight of Malta, under the patronage of Henry II. of France. Calvin, the great reformer at Gene-

va, was appealed to by the king, and, after counseling with other pastors, he selected missionaries to go with an expedition that was to sail to Brazil, where they landed in 1556. A church was built up, but afterwards the leader of the expedition turned against the missionaries, and forced them to return to France.

The next attempt to found a mission was made by the King of Sweden, Gustavus Vasa, who sent a missionary by the name of Michael to Lapland in 1559. Schools also were established for the instruction of young people in the gospel, and many useful books were translated into the Laplandish language. Portions of the Scriptures were translated, also Luther's catechism, sacred hymns, and prayers, but nearly one hundred years passed before the Old and New Testaments were fully translated into that language.

In Germany, about the year 1622, the Lutherans became more active in their efforts to extend the knowledge of the gospel, and a missionary society was formed for this purpose. A seminary was founded for the education of young men who might be employed as missionaries. The Dutch East India Company favored this plan, and placed several young men in the seminary for instruction.

This company also supported missionaries in some of the colonies in Ceylon, Sumatra, Java, and other islands, also in China and Japan. Great success attended their labors for awhile, but afterwards the people relapsed into paganism.

In 1631 the Dutch Government sent a missionary named Robert Junius to the island of Formosa, where he labored successfully for many years. Twenty-three churches were established, with a Protestant membership of nearly six thousand people. He was succeeded by Daniel Gravius and others, but there seems to have been some grave defect in the plan of teaching. The island afterwards became subject to the Chinese, and scarcely a trace was left of all these missionary efforts.

In all the countries of the East, during the sixteenth and seventeenth centuries, genuine missionary zeal seems to have been lost, or hidden under the fires of persecution, except such rare and occasional efforts as have been mentioned.

The Christian religion seems to have been fused into a spirit of self-righteous bigotry and a determination to force all men into the same confession of faith, reminding one of the vivid picture in Dante's *Inferno* of two natures

fusing into one. As in that picture the transforming power of sin was in the ascendant, so it seemed to be in those twilight days of religious knowledge and religious living; but as Europe and Asia gradually emerged from the darkness that had settled over them for many centuries, the settlement of colonies in North and South America opened new avenues for Christian effort and gave an asylum of hope to those who had suffered many dreadful persecutions.

History repeats itself in Christian and in pagan lives, because human nature is the same in both when the governing principle of the gospel is forgotten or unknown. As the heathen persecuted Paul and other apostles, so the Christian, coming into power, carried wars, death, and desolation into all lands, claiming them for Christ by the power of the sword. America became the glad refuge of many, and, strange as it may seem, the sword was used oftener against the original inhabitants than the gospel for their salvation.

In 1620 the Colony of New England was formed. Other emigrants followed in 1629. Among these was a young minister named John Eliot, who became deeply impressed by the miserable and degraded state of the

Indians. He studied their language and preached to them, finally devoting himself to them as a missionary: "*The first Bible ever printed in America* was a translation of the Scriptures into the Mohican dialect by John Eliot," who was justly called the Apostle to the Indians. It is said also that the entire translation was written *with one pen*, which simple fact contains a whole commentary on self-denial.

Among other zealous missionaries who assisted John Eliot, John Cotton and a family named Mayhew were prominent. One of this family labored among the Indians as a missionary until he was ninety-three years of age; and five generations of them were missionary workers, turning many from their idols unto the Lord.

In 1636 the Colony of Plymouth passed a law to provide for preaching to the Indians, and the Legislature of Massachusetts passed a similar act in 1646. These movements helped to awaken a missionary spirit in England, and a Society for the Propagation of the Gospel in Foreign Parts was organized. The charter for this society was given by King William III. in 1701, but its purpose seemed more to extend the Church of England

than to give the gospel to the Indians. For eighty years the mission field of this society was in North America and the nearer islands, and "missions were founded in Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and the Carolinas." John Wesley was the first missionary sent to Georgia, and received his appointment in 1735.

Mr. David Brainerd came to America as a missionary to the Indians in 1743, under the patronage of a society in Scotland. He settled in New York, about twenty miles from Albany, and his sufferings in this wilderness were intense; but he continued to preach, and went still farther west to the forks of the Delaware, where he labored "with unwearied diligence and zeal." His ardent nature is shown by the exclamation: "O with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the service of God, and extending the kingdom of Christ to my latest, my dying moment." He died October 9, 1747, in the thirtieth year of his age. His younger brother, Mr. John Brainerd, succeeded him in this missionary work until his death, when the mission failed and the Christian Indians were scattered.

In 1764 Mr. Samuel Kirkland was sent as a missionary to the Oneida Indians, and he brought many to the light. The war between England and the American colonies interrupted his labors, but in 1773 the Missionary Society of Scotland took him in charge. What is more pathetic than this appeal at the close of the war for Mr. Kirkland's return to them? "We have been attending," said they, "for many years to the vast difference between white people and the Indians. We have labored much to investigate the cause. . . . We Indians must alter our conduct. We must give up our pagan customs. . . . We entreat our father to make one trial more for Christianizing the Indians, at least for one if not for two years, and if there is no encouragement after this that we shall be built up as a people he may leave us, and we shall expect nothing but ruin." Then again in a later appeal, which is as strong now as it was then, they wrote: "Fathers, attend to our words! It is a long time since we heard your voice. We hope you have not forgotten us. The Great Spirit above hath preserved and led us back to our country, and rekindled our fires in peace. . . . Fathers, we have been distressed with the black cloud of war over our

country. The cloud is now blown over. Let all thank the Great Spirit, and praise Christ Jesus. . . . By means of his servants the good news has been published to us. Some of us love the Lord Jesus. . . . Fathers, our fire just begins to burn again. Our hearts rejoice to see it. . . . We hope it will burn brighter and brighter than ever, and that it will enlighten the Indian nations around us. Fathers, as the Great Spirit above has given us the light of peace once more, we hope he will by your means send the light of his holy word, and that you will thank our father, Mr. Kirkland, and enable him to eat his bread by our fireside." Mr. Kirkland did return to them in 1785 and settled among them, and "they never seemed to tire of hearing the word of God." The introduction of spirituous liquors among them by the white people did more to injure them than any other cause. After spending forty years of his life among the Indians, Mr. Kirkland died March 28, 1808, aged sixty-seven years.

CHAPTER VII.

THE DANES IN INDIA.

THREE hundred and twenty-five years before Christ, Alexander the Great gave to the people of Europe their first knowledge of India. It was even then a country of magnificent resources, and he was anxious, aside from his love of conquest, to establish commercial relations between that and his own empire. He invaded the country, conquering as he went; but before his designs could be accomplished he died, and the Grecian Empire was divided.

Seleucus, King of Syria, was one of the four kings who succeeded him, not only to a portion of the empire, but to his ambitious designs on India; and he invaded the country, going still farther into the interior.

The Syrians had preserved some parts of the Bible, and had established churches in India; but this is all that is known as a connecting link between the religion of that day and the time of Christ. These were called Nestorians, "who are supposed to have embraced Chris-

tianity through the labors of Greek missionaries from Syria as early as the second and third centuries." Afterwards the Tartars came down in great hordes from the borders of China, and once again it changed rulers.

As the valuable productions and rich manufactures of India became more and more widely known new channels of commerce were opened, and the Persians and Egyptians, as well as the nearer nations, carried on an extensive trade with the people.

As the centuries passed, the world was preparing for the fulfillment of prophecy. The time was drawing near when the Prince of Peace should come.

One more great struggle convulsed the nations; and Greece, Syria, Carthage, and Sicily were conquered by the Romans. Augustus Cæsar was proclaimed Emperor of the Roman Empire, and the whole world was at rest. Then Christ came, "a Light to lighten the Gentiles."

The Romans were anxious to continue the trade with India. The thirst for gain and the spirit of research that characterized this active and energetic people increased the facilities for trade, by sea and land, until every avenue was opened to commerce.

It is not known who first preached the gospel in India, though there are many legends in regard to the visits of different apostles. St. Thomas was called the Apostle of India. And it would seem strange that, with so much commercial enterprise, there were none to introduce the gospel. The names of the first Christian missionaries to India are unknown, but we are told that in the first century some of the natives sent a request to Demetrius, Bishop of Alexandria, to send to them "a teacher to instruct them in the faith and doctrines of Christ." Hearing of this request, "one Pantænus, a Stoic philosopher who had embraced the Christian religion, freely offered himself to the work." He was considered a sincere Christian, and at that time presided over the celebrated school at Alexandria, in Egypt. It is not known how long he remained in India, nor whether he was successful in bringing any to the light; but he afterwards returned home and resumed his place in the school at Alexandria.

The inhabitants of India were weak, physically and intellectually, and for many centuries they had been under the domination of foreigners. To a people so wanting in energy this was an undoubted advantage, as

barriers were broken down and the way more effectually opened for the spread of the gospel.

One hundred and fifty years after Christ Ptolemy divided all that vast region of country lying beyond the Indus into Hither India and Farther India. The former was only another name for Hindostan, while Farther India embraces (besides two other kingdoms less known) Burmah, Siam, Assam, and Cochin China.

It is said that "in the variety, value, and elegance of its natural productions India is equaled by few countries on earth, and it is occupied by a people possessed of many qualities agreeable to strangers."

The natives date their history back several millions of years, but the earliest date known is probably about 691 years before Christ. The ancient history of the country is mythical and traditionary in the extreme.

Brahmans and other high castes are not descended from the aborigines of the country, but from colonists who came from Egypt.

The Hindoos acknowledge one supreme God, whom they call by a variety of names. The chief one is *Aum*, and it is held in such great awe and reverence that they rarely pro-

nounce it except in their devotions or when giving instruction.

In studying the history of Protestant missions in India, it is well to remember that there were other difficulties to meet and overcome in circulating a knowledge of the gospel, and inducing men to accept it, than those which arose from the ignorance and superstition of paganism. One writer says: "The difficulties which are most formidable arise out of the despotic establishment of Roman Catholic institutions;" and Dr. Buchanan says: "There is a moral darkness in the East of a different character from that of Paganism—the darkness of Roman superstition and the spiritual tyranny of the Inquisition." If the priests had continued in the spirit that animated the founder of Romish missions in India, St. Francis Xavier, there would have been little need of missions distinctively Protestant. Xavier was a great and a good man, and not responsible for the many fables attributed to him. He was a disciple of Loyola, who said to him when about to embark for India: "Go, my brother, and rejoice that an entire world is reserved for your endeavors, and nothing but so large a field is worthy of your courage and your zeal. The voice of God

calls you; kindle those unknown nations with the flame that burns within you."

Such men as Loyola and Xavier had become rare, and the Romish priest near the close of the eighteenth century had declared that "Christianity had done its work in the world;" but the enthusiastic missionaries led by the Careys, Chamberlain, Marshman, and others could not be convinced that this was true, and did not for a day or an hour abate their labors. They toiled unceasingly, enduring many personal afflictions, and established new mission stations wherever the people could be reached. They distributed large quantities of tracts and hymns, and many copies of the New Testament and the Book of Psalms.

For many years missionary operations were confined to that part of India called Hindostan, before anything was done to extend them farther east.

The eighteenth century may be regarded as one of unconscious preparation for the great unfolding of missionary work in the nineteenth.

While the American Indians were attracting the attention and interest of Christians in England, Denmark and Germany were the first countries in Europe to awaken out of the

torpor that had benumbed their religious activities for so many years. It is with nations as it is often with individuals. The first impulse is to save their own souls, their own beloved country; and it may be long before there comes to them a full consciousness of duty to other persons or nations that have not had their advantages. All these countries had for centuries been devastated by war after war, and the great mass of the people were rude and uneducated. Those in high rank and those who had access to the large universities were the only persons who had any opportunity for knowing the true condition of the heathen, and happily Denmark possessed a king who was not only intelligent, but kind, and courageous enough to carry out his convictions of duty.

Frederick IV. listened to the counsels of one of his chaplains, Rev. Dr. Lutkens, and immediately made arrangements to send the gospel to the heathen in that part of India that belonged to Denmark, on the coast of Coromandel. He applied to the University of Halle, in Upper Saxony, for suitable men to send as missionaries, and Bartholomew Ziegenbalg and Henry Plutcho were selected. They embarked at Copenhagen in November, 1705, and ar-

rived, after a voyage of seven months, in July, 1706, at Tranquebar, the largest town in the possession of the Danes. *This was the first Protestant mission ever opened in India.*

These two young men were well educated. They were earnest and resolute in acquiring the languages and preparing themselves in every possible way to reach the minds and hearts of the people. The difficulties surrounding them in this first attempt to Christianize this idolatrous people were immense, but they proved equal to all emergencies.

It was necessary to learn not only the native Tamilian language, but also the Portuguese, as these two languages were spoken in that part of the country, and in eight months they were able to preach in both languages, and translated Luther's catechism, hymns, and prayers, to be used both in Portuguese and Tamil. King Frederick continued to be their friend, and the Germans aided him considerably in sending contributions to the mission.

In May, 1707, in less time than one year from their arrival, they baptized and received into the Church five natives "as the first fruit of their labors among the heathen." They were soon able to build a chapel, where they

could hold public worship without inconvenience. A school for native boys was the next step; then another for Portuguese boys, of which Mr. Plutchko took charge. Opportunities widened, and new doors were opened to them. A school for girls was the necessity of next importance, and it was placed in the care of a widow, who taught them not only to read and write, but to spin and knit, besides other household employments.

The mission continued to enlarge, and these two devoted missionaries found great difficulty in sustaining the work, even by using all of their own salaries. But God had not forgotten them. Help came from where they least expected it—from a person who supplied them with money when their last resource was almost exhausted. Then to their great joy, in 1709 a ship arrived with a large supply of money, books, and medicines from Denmark and Germany, which were all gladly received, but what rejoiced their hearts far more than these was the arrival of three new missionaries—John E. Grundler, John G. Bœving, and Polycarp Jordan. King Frederick also sent orders to the Governor of Tranquebar to assist the missionaries all he could, and defend them from the enemies that had become so

numerous, not only among the natives but the Europeans living there.

The king "publicly declared his displeasure at the opposition which the missionaries had hitherto experienced, and commanded that an inquiry be made into the causes of that hostility." Afterwards he made special provision for the mission by assigning "two thousand imperial pieces a year out of the revenue of the post office," and ordained that it should never be withdrawn.

A few years before this time a Society for Promoting Christian Knowledge had been established in London. The interest in regard to this mission became so intense that large sums of money were contributed for the support of the schools and for printing the New Testament. This society sent also a printing press, with suitable type and paper, and to superintend these they sent a Mr. Finck, to whom the East India Company granted free transportation to India for himself and goods. While on the way, in port at Rio, Brazil, this vessel and all others, as well as the city of Rio, were captured by the French. This ship was redeemed, however, and sent forward on its voyage, but the two hundred and fifty copies of the Gospel according to Matthew, that

had been printed in Portuguese, and were designed as presents to the pupils in the schools at Tranquebar, were distributed among the Portuguese in Brazil, thus scattering good seed by the wayside, which may account for some of those strange cases discovered by colporters and missionaries, where persons far into the interior, where the Bible was unknown, had become acquainted with portions of it.

The missionary printer died at the Cape of Good Hope, before he reached the end of his voyage, thus adding what seemed to be another disaster; but the hearts of those who had sent him, and of many others, were stirred more and more, and other contributions of money, books, printing material, and men were supplied.

Eight years after Mr. Ziegenbalg's first arrival he returned home to make arrangements for a greater extension of the work. He was cordially received by the King of Denmark and the royal family, who gave him many valuable donations. In Germany also the Duke of Würtemberg ordered contributions to be made throughout his dominions. While in Germany he married and then went to England, where he was received by all ranks of

people with enthusiasm. He had personal interviews with King George I., with the Bishop of London, and the Archbishop of Canterbury, all of whom promised their "utmost assistance and support." He succeeded far beyond his expectations, and then returned to India and finished the translation of the Holy Scriptures into the Tamil language, upon which work his heart had long been fixed.

This good man and most faithful missionary died on February 23, 1719, "amidst the prayers, tears, and groans of the spectators," in the thirty-sixth year of his age. "Pagans as well as Christians bewailed his death with many tears." Three new missionaries arrived soon after his death, and were scarcely ready to carry on the work when Mr. Grundler died, in 1720. Forty years after the opening of this mission there were, including baptized children, 8,056 converts.

In January, 1750, Mr. Frederick Swartz, a young man of piety and learning from the college of Halle, Germany, was appointed to succeed Messrs. Ziegenbalg and Grundler as missionaries in India. With two other missionaries named Hutteman and Polzenhagen he embarked, and after a voyage of six months they arrived at Tranquebar.

Mr. Swartz had already studied the Tamil language, and was thus far prepared to begin work. His colleagues were appointed to different stations, and were successful in the conversion of many heathens. Mr. Swartz rapidly extended the sphere of his own usefulness by establishing schools and building churches. English schools also were established at different places for the natives as well as for the Europeans living there, and both classes were thus brought into closer relations and mutually benefited.

Some of the native princes became the warm personal friends and allies of Mr. Swartz in this work. Young men and money were furnished also by the East India Company. In accounting for the wonderful success of Mr. Swartz in turning the people, Mohammedan as well as pagan, from their idolatry to Christ, one of the converts said of him: "Mr. Swartz is full of love to Christ. He preached the love of the Redeemer until he wept, then his hearers soon became Christians."

This good man died February 13, 1798, aged seventy-two years, after spending forty-eight years as a missionary in India. Other noted missionaries worked there faithfully until the

close of the eighteenth century, and it is supposed that in the year 1805, just one hundred years after the mission was established by Mr. Ziegenbalg, 80,000 natives had been converted, and more than 3,000,000 copies of the Bible and New Testament had been distributed.

CHAPTER VIII.

THE DANES IN GREENLAND.

THE Danes did not confine their missionary efforts to India; and now we turn once more to the beginning of the eighteenth century, and trace a new line of missionary work under their protection in Greenland.

Early in the eleventh century the Norwegians had formed a colony in Greenland and had carried the gospel thither, but after the beginning of the fifteenth century all traces of them were lost except the ruins of many churches.

In 1708 a minister in the northern part of Norway, by the name of Hans Egede, remembered that he had read of these colonists, and after making especial inquiries concerning them, he became very much impressed with the conviction that he should make an effort to rescue them from the paganism into which they had fallen.

He had a family to provide for, was well established, and doing a good business in the Vogen, but his mind and heart were burdened

with a sense of his duty to these fellow-countrymen, and an irresistible desire to bring them again to the Christian faith. The undertaking seemed fanatical in the extreme, and was really one of great danger. His friends did everything they could to deter him from an enterprise that seemed so preposterous, but his mind could not rest. With him it was "go or die." Years passed by and disappointments crowded upon him, but after obtaining the consent of his wife he addressed a memorial to the College of Missions at Copenhagen. Unfortunately Denmark was engaged in a war with Sweden, and he was advised to wait for more peaceable times. Thus year after year his hopes were deferred, and he was subjected to reproaches and persecutions as a wild and visionary fanatic. He could not, however, be diverted from his purpose. Finally, after battling with his opposers for *thirteen years*, assisted by his heroic wife, he saw the way opening for carrying out his plans. The College of Missions and the Emperor Frederick "graciously approved the undertaking," and three vessels were equipped by merchants and traders for his help. He had already moved his family as far north as Bergen, where his arrangements were completed; and in May,

1721, with his wife, four children, and several other persons as colonists, he embarked in the ship "Hope" for Greenland's icy shores. They met with many difficulties. Storms and ice and furious winds impeded their progress until they were almost driven to despair; but early in July they reached the end of their voyage, and landed at Ball's River, Greenland, 64 degrees north latitude, and began at once to build their houses. The next thing was to learn the language, and begin to instruct the people in the principles of Christianity. The people received them kindly, but at first were shy and distrustful.

Several years passed, and innumerable perplexities and distresses came upon them. The colonists were about to perish with hunger, and Mr. Egede had almost resolved to give up the mission and return home, but "his wife, with all the magnanimity of a Christian hero, stood forward and resisted his design." She "displayed astonishing courage," and "inspired him with fresh energy and zeal." She refused to pack up her goods, and assured them she was confident that help would come to them speedily. Her faith was rewarded. Relief came only three or four days before the time appointed for them to return home.

The merchants, who had become greatly discouraged, now resolved to continue their trading, and the College of Missions and the emperor determined to sustain the mission.

In 1729 two other missionaries were sent to Mr. Egede's relief, and five ships, with new colonists, workmen, traders, etc., with horses to explore the country. A military force was also sent that impeded more than it helped the mission. In 1730 their most powerful friend and protector, Frederick IV., died. He was succeeded as Emperor of Denmark by Christian VI., who, contrary to his name, determined to abandon the mission. The two colonies were ordered to return home. Mr. Egede, however, was allowed the choice of remaining, but was informed that after one year he need not expect any help from the government. For ten years he had labored with this people, and had baptized about one hundred and fifty children, whom he felt sure would relapse into paganism if he left them. He saw the Governor and nearly all the colonists depart, but he could not give up his work. Two years afterwards the emperor relented and sent him supplies, and then, as trade became more successful and beneficial to his government, he was encouraged to support the mission, and

ordered \$400 a year to be paid for the purpose.

In 1735 Mr. Hans Egede requested the society that employed him to relieve him from the work in Greenland. He had labored there for fifteen years, under increasing difficulties; his health had failed, and his children needed the education they could not obtain in that barren and uncivilized country.

His efforts to Christianize the people seemed almost fruitless, and yet he had done the best he could, and left the results with God.

Before he could remove his family his wife died. She had been a true, courageous helper, and this calamity made it more necessary to take his two daughters and youngest son back to Denmark. The eldest son, Mr. Paul Egede, had completed his education in Copenhagen, and, returning to Greenland, remained there a number of years.

Mr. Hans Egede returned to Denmark in 1736, taking his three children, and the remains of his wife to be buried in the home land. The emperor received him with favor, and appointed him to superintend the affairs of the mission and to found a seminary in Copenhagen, where he taught the language, and in other ways prepared young men for mis-

sionary work in Greenland. After this the work was carried on with renewed zeal for many years, and many new colonies were established in different places.

Mr. Hans Egede died in 1758, aged seventy-three years, beloved and honored for his faithful labors.

Later, a war with England caused the Danes to abandon the mission. Meanwhile a new missionary force had arisen: a force that has proved more momentous than almost any other, and Greenland was not wholly deserted.

Early in the eighteenth century a man by the name of Christian David became "the happy instrument of rekindling the dying embers of vital religion in Moravia." For several hundred years this people had endured many dreadful persecutions from the Romish Church; they had been driven from place to place; had hid themselves in mountains, in caves, and in dens of the forest; many of them had been cruelly murdered; and, finally, they were exiled from their native land, because they would not relinquish their ancient faith.

Count Zinzendorf was a German nobleman and a sincere Christian of the Lutheran Church, who had lately returned from his travels to his estates in Lusatia. To him

Christian David appealed, asking an asylum for these oppressed people, and the Count kindly gave them permission to settle on his lands. Two families of eleven persons found refuge there in 1722, and others followed, until the celebrated village of Herrnhut was built, inhabited only by refugees descended from noble ancestors in Bohemia. They formed themselves into a Church called "The United Brethren," with Count Zinzendorf as one of their bishops. They trace their origin to the Churches in Bohemia, even before the Reformation, and claim as their own those two illustrious martyrs, John Huss and Jerome of Prague.

In a few years their attention was turned to the miserable condition of the heathen nations. Count Zinzendorf attended the coronation of Christian VI. as King of Denmark, in the year 1731, and became acquainted with Mr. Egede's labors in Greenland; he was much interested also in the natives he saw. When he went to Herrnhut he said to a man (possibly Christian David): "Can you go to Greenland as a missionary? Can you go to-morrow?" The man replied: "I will go to-morrow if the shoemaker has finished my shoes."

At the same time a negro man named An-

thony, who was acquainted with the servants of the Count, told them of his sister on the island of St. Thomas, who had in some way heard of the gospel, and had long prayed to the great God of the Christians that he would send some persons to teach her the way of salvation. This negro man afterwards went to Herrnhut and told the people of his sister's anxiety, and begged that a slave might be sent to the slaves of St. Thomas to give them the gospel. The interest was so great that two men offered to sell themselves as slaves—Leonard Dober and Tobias Leopold—but only the former went to St. Thomas. He discovered Anthony's sister and brother, both of whom received the glad news with delight, and many others rejoiced with them.

Christian David had lost none of his former enthusiasm; and he, with Matthew and Christian Stach, offered to go as missionaries to Greenland. They went forth literally, as did the apostles, and even as the Saviour himself, with nothing but the clothes they wore. The prospect before them was unfavorable in every respect, but their confidence in God did not fail. After some patient waiting the king accepted their offer, and wrote a letter with his own hand to Mr. Egede, in Greenland, rec-

ommending these three heroic men to his kindness. Other persons then assisted them, and the way was fully opened by the 1st of April, 1733, when they embarked for Greenland. These two missions were the first established by the Moravians, and at a time when there were only six hundred members in their Church. The people were poor; had been exiled from their native land; and yet, after this liberal beginning, in the course of eight or nine years they established thirteen mission stations in as many different countries. Some one has said that the zeal and liberality of this people not only "reflected the highest honor on themselves, but indelible disgrace on all the rest of the world."

Mr. David and his two colaborers landed in Greenland after a voyage of six weeks, and were most kindly received by Mr. Egede. He gave them all the help in his power, but that did not shield them from many sufferings and discouragements. One year later two other missionaries were sent to their aid by the congregation at Herrnhut, and their faltering hearts were greatly revived.

In 1740 a new method of teaching the Greenlanders was adopted by the missionaries, and a remarkable change was soon manifested.

Heretofore they had tried to explain the being and attributes of God, the creation of the world, the fall of man, and other difficult subjects; now they began to tell the heathen of Jesus Christ—his life, his sufferings, death, and resurrection. Their minds opened to receive these truths, their hearts softened, and many among them were strongly impressed. For three succeeding years there was such a general awakening to religious truth throughout the nation that even the missionaries were amazed.

In 1747 good old Christian David, who had built the first hut in Herrnhut, and the first schoolhouse at New Herrnhut, their first settlement in Greenland, had the great pleasure of taking with him, on a return trip from Denmark, a large wooden house, made in Holland by the direction of Mr. John Beck, which Mr. David erected in Greenland, to be used as a church. Mr. Beck preached the first sermon in the new church to a large congregation, and the people were delighted in remembering and rehearsing the wonderful changes that had taken place since the mission was founded in 1733.

From that time until 1762 seven hundred Greenlanders had been received into the

Church, besides many who had died in the faith. It is supposed that the whole number of converts during the eighteenth century was about four thousand. Down to the present time the United Brethren have prosecuted missionary work with unabating zeal and intelligence, and it is said that they have more missionaries in foreign fields than they have ministers in the home churches. A writer in the *Review* says: "In all centuries to come, and to thousands, their missionaries will prove a mighty inspiration and impelling force to similar heroic efforts for the redemption of lost man."

CHAPTER IX.

INDIA.

AS knowledge increased and true piety became more universal the spirit that had moved the United Brethren to save perishing heathen penetrated other Churches, and missionary enterprise was more fully awakened. The progress made by the Danes in India had inspired the English Baptist Mission to open work in that country.

In June, 1793, Rev. William Carey and wife and Rev. Mr. Thomas embarked for India, and arrived there in November. They first settled about thirty miles from Calcutta, then moved farther into the interior. In 1795 a church was formed of five or six persons only, and in 1796 Rev. Mr. John Fountain arrived to re-enforce the mission.

In 1798 a school was opened, and a printing press set up to print the translation of the Scriptures then nearly completed.

In October, 1799, four other missionaries arrived, and in January, 1800, Mr. Carey moved

to Serampore, which was said to be a beautiful Danish village, where he bought a large house with ample grounds. Schools were opened, and were prosperous. The 29th of December, 1800, was marked as a day of great rejoicing, when the first Hindoo convert was baptized. He was named Krisno. In a short time two others were baptized and received into the Church. In February, 1801, this faithful Krisno, "self-moved, erected a house for God opposite his own, and Mr. Carey preached in it to about twenty natives. This was the first native place of worship in Bengal."

About this time Serampore passed from the control of the Danes into that of the English, but Mr. Carey said: "We have nothing to fear."

In June Mr. Fountain died, and the next year the mission was greatly afflicted by the death of Mr. Thomas and Mr. Brunsden.

In January, 1803, Rev. John Chamberlain and wife arrived; and in the next year, by his piety and learning and the power to adapt himself to circumstances, he proved to be a great strength to the mission.

This English Baptist Mission had now been in successful operation for ten years. The

missionaries had overcome many dangers and perplexities, schools for boys and girls had been established, and many natives had become valuable helpers in giving the gospel to the heathen around them. Five years later Mr. Chamberlain said, in reviewing his labors: "What can I write of the works of God? Millions of the heathen have heard the glorious report, either from preaching or from the distribution of tracts and of the Scriptures. The heaven is at work, though as yet its operations are in silence."

In the meantime other missionaries had arrived, and Dr. Carey was appointed Professor in Fort William College, founded in Bengal on the 4th of May, 1800, where, in addition to other duties, he was engaged in translating the Scriptures. His two sons, Felix and William, had grown up in the service, and become valuable assistants in the mission.

In 1803 a new mission was established in Calcutta by Messrs. Carey and Marshman. From its commercial and military importance it became also one of the centers of missionary operations. There was such an increasing demand for the Holy Scriptures that an auxiliary was formed to the British and Foreign Bible Society, which was established in 1804,

“for the single purpose of circulating the Scriptures, without note or comment, both at home and abroad.”

The most notable men who contributed to missionary success in Calcutta were Dr. David Brown, Claudius Buchanan, and Henry Martyn. “With a diversity of gifts, they had the same spirit; their object was the same, they pursued it with similar energy and singleness of heart, and they lived to see their endeavors crowned with an equal measure of success.”

In Madras a revival of religion began among the Europeans living there, under the ministry of Rev. Dr. Kerr, and continued for ten years, thus removing to a great extent the chief obstacle that made it impossible to impress the natives so long as those who were called Christians were so abandoned in wickedness. A chapel was built, schools were opened, and new missionaries arrived, who kept the work progressing not only in the city, but for many miles around, where out stations were formed in many places.

In 1807 the first attempt was made to establish a mission in Bombay by a missionary sent out by the London Missionary Society. The British and other foreign nations carried

on a most successful trade here, as in Calcutta and Madras, but Christianity among the Europeans was at a low ebb, until a lady arrived from England through whose influence three new chaplains were sent to Bombay, and they greatly assisted the missionaries. A Bible Society was formed here also.

It is impossible in this brief sketch even to mention all the reënforcements that were arriving year after year, and the new stations where churches and schools were built.

The beginning of the second century of Protestant missions in India marked a new epoch, and important events prepared the way for a more general dissemination of the gospel. While the people of India were becoming ready to receive Christianity, a corresponding awakening was going on in Europe. Christians of various denominations formed missionary societies.

About this time Rev. Claudius Buchanan, in India, urged the necessity of giving the people of England more information in regard to Missions, and offered prizes for the best articles on different subjects which he proposed. He returned to England in 1808, and by preaching and publishing books did much toward this end. Several years later he

made an appeal to the British Legislature to grant to the missionaries in India more freedom in carrying on and extending their work. Both efforts were crowned with results that were eminently successful.

While the Baptist missions, and others under the guidance of different missionary societies, were meeting with unexpected success, the mission at Tranquebar, under the Danes, began from various causes to decline. The United Brethren had accomplished wonderful good; but there had been other difficulties besides the war between England and Denmark, and there was little prospect of receiving from their former patrons the aid so much needed. After several years of great pecuniary embarrassment, however, the King of Denmark gave them relief by remitting money and promising assistance in the future. In the next ten years their difficulties increased, and this the very first Protestant mission opened in India, as before stated, gradually declined, after existing one hundred and ten years. Their labor had not been in vain, as shown by their fruits. Nearly twenty-one thousand persons were brought into the fold of Christ by this mission. This was not all. Other stations in the South, in the North and West, were outgrowths from

this one, and they are even to this day doing good missionary work. It is unjust, therefore, to all the faithful missionaries who labored here to speak of the Tranquebar Mission as a failure.

In 1813 India was open to Christian missionaries of all denominations, and in this year also the Scriptures were published in Malay by the government, which was a most favorable omen of the policy to be pursued by the representatives of British rule and power.

These things were full of significance to the missionaries, who watched with jealous eye every favorable indication; for not the least among the difficulties encountered, strange to say, was the opposition of Europeans, many of whom were infidels.

God moves in a mysterious way
His wonders to perform;

and from this time forward there was no cessation of missionary effort in India.

At this time the Baptist Mission had established work in twenty stations, where they had thirty-seven missionaries and twenty-six native helpers employed. They preached in ten languages, and were teaching and translating the Scriptures in many more. They had also built twenty-one churches, and nearly twelve

hundred persons had been brought into the Church, while ten thousand children had been receiving instruction. During the next ten years the work progressed without the occurrence of any remarkable event except the death of Rev. Mr. Chamberlain, which was a severe loss to the mission. Since then the work has been steadily advancing.

The London Missionary Society was organized for the single purpose of sending the gospel to the heathen, without regard to any particular form of Church government. When the question was asked, "In what part of the world should they commence their work of mercy?" Dr. Haweis, one of the founders of the society, made an address, which showed his own enthusiastic feelings, and was well calculated to inspire enthusiasm in others. Among other things he said: "The field before us is immense! O that we could enter at a thousand gates! that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound!" India was one of the places selected, and work was begun in Calcutta in 1816 by Messrs. Townley and Keith. Two years afterwards a church was built, and in 1820 a printing press was established. In 1827 there were twelve native schools and

more than five hundred pupils, showing that the missionaries were as deeply in earnest as those who founded the society.

In 1812 the American Board of Commissioners for Foreign Missions sent their first representatives to India; they were Rev. Messrs. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice. When they reached Calcutta they found the country so involved in war that it was impossible to begin the mission. There were difficulties also with the government officials that delayed them in many ways. After some time Mr. Newell went to the Isle of France and Ceylon, then to Bombay.

Messrs. Hall and Nott settled in Bombay, but two years passed before they could arrange their work satisfactorily. Mr. Bardwell and wife joined them in 1816, and in three years they were preaching the gospel to the Hindoos in their native language, circulating translations of the Scriptures and tracts from their own printing presses, and had eleven schools, and six hundred pupils receiving instruction. The work was extended in many directions, and new stations opened. Twenty years after the beginning of the mission at

Bombay there were thirty schools and 1,705 pupils.

Mr. Judson and Mr. Rice, having changed their sentiments on the subject of baptism, joined the English Baptist Mission, but for some reasons it seemed more expedient for them to establish a mission under the patronage of the Baptist Church in America.

The subject was forcibly presented to the home Church, and the American Baptist Foreign Missionary Union was organized in Boston, the members pledging themselves to sustain the work opened by Mr. Judson and Mr. Rice in Burmah. They went forward with great enthusiasm; distant places were visited and new stations opened, until in 1818 they had twenty-five schools, twelve hundred heathen and one hundred Jewish children as pupils. The printing-press worked rapidly, turning off portions of the Scriptures, tracts, and schoolbooks.

From this small but providential beginning at Rangoon, the principal port in Burmah, to all parts of that kingdom, into Siam and other portions of Farther India, their missionary labors were extended. In the early days of missions in Burmah a missionary was led in his enthusiasm to exclaim: "How blessed and

golden are these days to Burmah! Painters copy them, poets sing of them, and all derive pleasure and elevation of feeling as they gaze, while the sun blazes up the heavens, turning to gorgeous purple every dull cloud, gilding the mountain tops and chasing the mists from the valley. But how much more glorious is the dawn that I am permitted here to witness! All the romance which swells the bosom of the sentimentalists, gazing on early day, is cold and trifling compared to the emotions a Christian may cherish when he sees the gospel beginning to enlighten a great nation."

Adoniram Judson has been called the Apostle of Burmah. The following was copied from a memorial tablet in a Baptist church at Malden, Mass.:

REV. ADONIRAM JUDSON,
BORN AUGUST 9, 1788;
DIED APRIL 12, 1850.
MALDEN HIS BIRTHPLACE;
THE OCEAN HIS SEPULCHER;
Converted Burmans and the Burman Bible
His Monument.
HIS RECORD IS ON HIGH.

Another missionary, Mr. Gordon Hall, who had seemed to have almost as many troubles and difficulties as St. Paul had experienced, said: "God breaks up our own plans only that

he may accomplish his own, which are infinitely better." This was most clearly demonstrated as early as 1807, when the *first* missionaries went to this same port (Rangoon) to see what were the prospects for opening a mission there. Mr. Carey and others met with so many hindrances to their work in Calcutta—so many political difficulties threatened not only the prosperity but the actual existence of the mission—that the attention of the missionaries was turned to Burmah, and Mr. Felix Carey and Mr. Chater went to Rangoon, and met with a most cordial reception. This opening paved the way for other missionaries from many different societies and Churches.

The Society for the Propagation of the Gospel, that was organized in London in the year 1701, has been frequently mentioned. Work was begun by this society in Hindostan in the year 1818, and soon after a missionary college was founded near Calcutta by Bishop Middleton. "The original object of the college," says a writer, "was the education of Indian and European youth for the service of the Church;" but it was afterwards enlarged that law students might be received. A large sum of money was appropriated, look-

ing to the establishment of printing facilities and the translation of the Scriptures. Years after many young men went out from its walls and built up mission stations in various parts of the country. In this way Calcutta became a great center for missionary operations, sending out lines of light and gospel truth in many directions.

A late writer has remarked that "Calcutta is the Waterloo of India—the depot where the grand battle between Christianity and Hindooism will be fought."

The work of Missions has steadily progressed in many parts of India. Time and space would fail us in trying to mention even the names of the missionaries and the stations occupied in this vast country; but in 1881 there were six hundred and forty-four different societies at work in India; and we may imagine the progress that has been made in the last ten years, the most successful of any former decade.

In a clipping from an exchange we find the following paragraph, which gives us some idea of the changes that have taken place in India:

Eighty-five years ago [says the *Missionary Herald*] the Directors of the East India Company placed on

solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." A few months since Sir Rivers Thompson, Lieutenant Governor of Bengal, said: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." Another writer says: "Look how swiftly the gospel has advanced in the last decade. Take India as an example. In 1878 one of the lineal descendents of William Carey baptized, in connection with a single mission, 2,200 converts."

One of the most interesting developments of missionary work of late years has been among the Karens in Burmah. It is said that "the Karens present a singular example of a people for the most part without any form of idolatry, but possessed of singular moral sensibility, and unusually disposed to receive the doctrines of the gospel of Jesus Christ. . . . They have received Christianity from the teachings of the missionaries with an eagerness which has seldom been paralleled among any other portion of mankind."

In the following extract we may discern the spirit that actuated the early missionaries in India, and with what patience they waited for the fruits of their labors:

Much seed has been sown, but hitherto the harvest

has proved unequal to our expectations. But are we therefore to despair? No; though our hopes be often disappointed, still we will hope, and wait with confidence to see the glory of God. The work is not man's, or we might well yield to the obstacles that oppose our progress; it is not, indeed, of man, or we should have yielded long ago. The spirit of the Lord supports his servants in their otherwise unequal conflict, and redoubles their assurance in the infallibility of his word: "As I live saith the Lord, the whole earth shall be filled with my glory."

Before closing this very imperfect sketch of the early efforts of missionaries in India it will be interesting to glance at the beginnings of woman's work in India. We are indebted to the "Uniform Readings," in *Heathen Woman's Friend* (in January, 1884), for the following facts:

Mrs. Hannah Marshman, of Serampore, attempted a day school for girls as early as 1807; and soon after Mrs. Pearce, Mrs. Lawson, and Mrs. Gagerly, wives of Baptist missionaries, opened schools in Calcutta; but "the difficulties encountered drove them almost to despair."

In 1818 it was found that not one female in one hundred thousand could read. This fact was made known in England, and Miss Mary Anne Cooke was sent to India, where she la-

bored as a missionary for twenty-three years. Through the labors of Miss Cooke, aided by a society of European ladies in Calcutta, thirty schools, numbering four hundred pupils, had been opened before the close of 1825. About the same time similar efforts were made by Mrs. Stevenson, Mrs. Margaret Wilson, and others, in Bombay.

In 1823 Miss Mary Bird was called to India by her brother, who was a judge at Goruckpoor. She went not only for her brother's comfort, but with an earnest longing to carry the message of Jesus's love to the women of that dark land. She labored faithfully in school and zenana work for ten years, and prepared books for her pupils. From her grave on the bank of the Ganges she still speaks to the passers-by, bidding them take up the work she laid down.

When Dr. Duff arrived in India in 1832 he saw that to gain access to the women the men must first be educated and influenced to awaken their minds from the sleep of ages. He went to work to accomplish this purpose, and lived to rejoice in the success of his plans.

In 1823 Rev. John Fordyce wrote and circulated short, strong, and striking appeals to

Hindoo husbands and fathers, which led to the opening of many zenana doors.

Thus, here and there, little beginnings were made, and the result has been most gratifying.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has accomplished a wonderful work in India. This Society began work in India in 1858, and from one poor little orphan girl received into the mission at that time "the little one has indeed become a thousand."

In the same number of the paper Miss Isabel Hart says: "As a Church we have been honored in occupying the front in the missionary enterprises of India. . . . It was our high honor to inaugurate medical work among women by the sending of the first female physician, and building the first hospital. Shall we aspire to and be found worthy of this further, higher honor of establishing the first paper for women in India, written in Hindee and Urdu?" We are glad to know that this paper has been established and has been most successful.

A sketch of missionary work in India would be very incomplete without some notice of that which was accomplished by Alexander Duff,

the sturdy Scotchman. He was sent out by the Free Church of Scotland, and was the connecting link between early Protestant missions in India, and what some have called "the missionary renaissance of the nineteenth century."

The long years of patient seed sowing begun by the Danes under Zeigenbalg, Schwartz, and others, and followed up later, with unflagging zeal, by a host of such men as Brown, Buchanan, Marshman, Ward, Henry Martyn, Judson, and the Careys, father and sons, were beginning to bear fruit not alone in the isolated conversion of individuals, but in a more general awakening of the people throughout the Peninsula of Hindostan, in Burmah, and in Bengal.

The leaven of Christianity, wherever placed, was gradually disseminating itself, lifting and lightening the great mass of ignorance, even before the arrival of Alexander Duff and his wife on the 27th of May, 1830. They reached Calcutta after a perilous voyage of eight months. Twice they had been shipwrecked and mercifully preserved, almost literally being washed upon the shore of the country they had come to help.

It is said that when the Calcutta newspa-

pers told the story of their arrival the natives said: "Surely this man is a favorite of the gods, who must have some noble work for him to do in India."

These seeming misfortunes, and especially the loss of all his valuable books and manuscripts, except his Bible, which was washed ashore and found, may have given a quickened impulse to his mind and shown him more clearly the simple and direct work he was to perform.

Alexander Duff at this time was little more than twenty-four years of age. He was "a tall, handsome man, with flashing eye, quivering voice, and restless gesticulations," when he called upon Lord William Bentinck, the Governor General of India, and told him "what he had given his life to do for the people of India."

His first self-imposed task was to visit every mission station and all the missionaries within his reach; he inspected every school, visited the villages, and acquainted himself with the people in the city and in rural districts; he studied the people, and watched the effect of the gospel on them as preached by others, all the while studying them as closely as he studied their language. His biographer states that

these minute investigations forced him to two conclusions: first, that, contrary to instructions received from his Church at home, it was best to begin his missionary work in the city of Calcutta, and make that a center and radiating point; secondly, that "the method of his operations must be different from that of all his predecessors in India." Carey was then an old man; he had preached to the people of India for fifty years, and was the last one of the missionaries with whom Duff consulted in regard to his plans, and the only one who approved them.

As before stated, the British Government had by act of Parliament opened the whole country to all denominations in 1813, but the orders were not enforced until after Duff's arrival.

A new era of Christian civilization seemed about to dawn upon India, though, strange to say, the British rulers had been careful not to interfere in any way with the religious sentiments or worship of the people, and had not only withheld their aid from the missionaries, but retarded their movements. This policy seems now to have been exceedingly narrow, even in that transitional period when religious as well as political changes were imminent,

and their effects foreshadowed in a growing desire among the youth of the country for the educational facilities so broadly planned by Duff. Colleges had been established by Warren Hastings and others, but in these government schools little thought had been given to Christian teaching; others were founded by the missionaries of different Churches and societies, and wonderful good had been accomplished.

As early as 1815 Mr. David Hare, a watchmaker in Calcutta, a man of little learning but of fine practical sense, and a very intelligent native gentleman by the name of Ramohun Roy, became greatly interested in the welfare of the youth of India, and had frequent consultations on the subject.

One evening, in a meeting with other friends, Mr. Hare proposed a plan to found a school or college for the instruction of native youths in English. This plan was carried into effect in 1817, and was the first English seminary in Bengal, and perhaps in India; but this and other colleges founded about the same time were intolerant of Christianity, and after a time of prosperity, though patronized by the British Government, they failed. Duff's system was aggressive; he determined to under-

mine and explode the ancient systems of the Hindoos by giving the youth of the country an "education saturated with the Bible." The keynote in his mind for the evangelization of India was that Christianity should be "not merely the foundation, but the culminating spirit which was to pervade and hallow all."

After five years of steady work the failing health of Dr. Duff forced him to return to Scotland, where for six years his labors to impress the people with the importance of missionary effort, for their own sakes as for those of the heathen, were as constant and almost as laborious as they had been in India.

In 1841 he returned to his chosen missionary field, and was delighted to see the progress that had been made in every department of college work, in church-building, and in the general advancement of the mission.

Eight years after, in 1849 or 1850, he was recalled by his own Church to Scotland, that he might "consolidate the work of missionary organization, to which he had given all his labor on the previous visit home."

After a tour through South India and Ceylon, and visits to all the mission stations of other Churches, he returned to Scotland, it is

said, "not a day too soon." What was needed there and then was the same want that exists now in all the Churches of our own fair land: "a financier in the best sense—one who could create a revenue self-sustaining and self-developing, as well as control expenditure so as to make it produce the best results."

For several years his labors in England, Wales, Ireland, and Scotland were followed by abundant success; new missionaries were sent out, and large means collected for the mission.

He then embarked for India the third time, and arrived there in the midst of the dreadful Sepoy Rebellion, and yet, as before, his mind dwelt on the wonderful progress of Christianity in his absence. In 1830 he had found 27,000 native Protestant Christians in India and Ceylon. In 1840 the number had increased to 57,000, and in 1857 it had become 150,000.

Alexander Duff took hold of the opportunities presented to him; he opened schools for girls, which was an experiment that succeeded, and at the close of the first year an intense interest was awakened in this direction.

The general scope of Dr. Duff's plan for evangelizing India is found in the following

words from his own lips: "I have never ceased to pronounce the system of giving a high English education, without religion, a blind, suicidal policy. On the other hand, for weighty reasons, I have never ceased to declare that if our object be, not merely for our own aggrandizement, but very specially for the welfare of the natives, to retain our dominion in India, no wiser or more effective plan can be conceived than that of bestowing this higher English education in close and inseparable alliance with the illumining, quickening, beautifying influences of the Christian faith."

The present outlook of missionary effort in India is encouraging. The whole country is dotted with mission stations, and there is great harmony among the missionaries.

In November, 1890, the Secretary of the Sunday School Union of India, Rev. J. L. Philips, M.D., said: "India never presented so many open doors as now, and we could find places for thousands of Sunday school teachers within a week, if we had them. . . . At an annual meeting of the India Sunday School Union, held here in Calcutta last December, we started a Sunday school journal in English for all India, which is being very kindly re-

ceived and will prove a strong bond of union between workers in distant parts. On returning to my own dear India I find a very hopeful feeling among missionaries generally. The Lord is working wonderfully in this land, and we look for large ingatherings."

CHAPTER X.

CHINA.

AFTER studying the rise and progress of Protestant missions in India, it is an easy transition to that wonderful country which we of the West call China.

The origin of this name is not altogether clear, but it is supposed to be derived from one of the ancient states in the South of China, as divided in the seventh century before Christ, and called *Tsin*, or *Tsinin*, by the Arabians, who were the first traders with the people.

The Portuguese were the first Europeans who traded with China, and by them the name was changed from *Tsin* to *Chinian*, and gradually it became China.

It is said that Ptolemy, the geographer, gave to the nations of Western Europe the first recorded knowledge of China about one hundred and fifty years before Christ. The same writer says that previous to this time, however, "accounts of the existence of the land of Confucius,

and an appreciation and demand for the splendid silks made there, had reached Persia, judging from the legends found in its writers alluding to ancient wars and embassies with China, in which the country, the government, people, and fabrics are invested with a halo of power and wealth which has not yet entirely vanished. These legends strengthen the conclusion that the prophet Isaiah has the first mention now extant of the Flowery Land, under the name Sinim. The interchange of the initial in China, Thina, or Tina and Sina, ought to give no trouble in identifying the land, for such changes in pronunciation are still common in it."

By the Persians China was called Cathay, and still earlier the Latins called the people *Seres*, and the country *Sera*, but the Chinese themselves called their land *Tien-Ha*, "Beneath the Sky," as in their estimation it was the only country worth mentioning under the sun.

The Chinese Empire is remarkable for its antiquity, its immense area, its dense population, and until the present generation for the extreme isolation of the inhabitants.

Like other ancient countries it has its mythological period, and its legends that have faded into the light of true history. There are many

plausible statements dating historic persons back to the time of Noah and the deluge, but according to other writers the true records begin with the accession of Fuh-hi, 3,322 years before the advent of Christ.

The Chinese Empire is bounded on the east and southeast by the Pacific Ocean, with its inlets of gulfs and seas, and on the southwest by Cochin China, Laos, and Burmah. It is separated from India and neighboring countries by the Himalaya Mountains; and, including Thibet, Ladak, and Ili, in the western part it extends very far north to the Russian territories.

Dr. Williams, in his "Middle Kingdom," says that the circuit of the whole empire is fourteen thousand miles, more than half the circumference of the earth, and that it comprises about one-third of the Eastern Continent, and nearly one-tenth of the habitable globe.

It was divided into many independent states until 1643, when the Manchow Tartars subjugated the whole empire; now it is divided into three principal parts: the Eighteen Provinces, Manchuria, and the Colonial Possessions.

The Eighteen Provinces are the only part that is settled by the Chinese, who sup-

pose they occupy a central place among the nations, and are the most favored part of the earth. Hence another name by which they designate them: "The Middle Kingdom."

The area of China proper is nearly two million square miles, and the population is about four hundred million. This fact is a strong appeal to Christian sympathy and to missionary effort.

The greater number of the people are miserably poor; their homes are "low, damp, dark, and ill-ventilated, and abounding in filth. Even the dwellings of the wealthy are wanting in cleanliness and comfort."

A writer says: "The present Chinese custom of shaving the head, and allowing the hair on the crown to grow to an indefinite length, was forced upon them by the present dynasty as a badge of subjection. What was then their shame is now their pride."

It is not our purpose to study the geography and history of this wonderful country and people, but merely to glance at such special features as may be helpful in the study of the history of missionary effort on Chinese soil. These studies are intended to be suggestive only, and much is left to the alert minds of the young people and others who will take the

trouble to follow the brief outlines given, and fill the blank spaces with the facts necessary to a complete understanding of the subject.

A tradition has come down to us that St. Thomas, one of our Lord's disciples, went to China as a missionary, and that many were converted to the truth under his ministrations.

We know something of the zeal and energy that characterized the early Christians from many other reliable sources than the New Testament, and it seemed to be the leading thought of their minds to spread the news of the blessed Christ in every land before that generation should pass away. It is not improbable, therefore, that China also heard the good news in the first century after Christ; but the first attempt to Christianize the Chinese that is recorded was made by the Nestorian Church in the seventh century.

It is said that "between A.D. 636 and 781 no less than seventy Nestorian missionaries, whose names are preserved, labored in that empire, among whom Olupon, the earliest of the number, was especially distinguished."

A celebrated monument, or stone tablet, was discovered in Singanfoo, China, by the Jesuits, in 1625, on which is engraved a history of the

Nestorian missions in China for one hundred and forty-five years—from A.D. 636 to 781.

“In the eleventh century,” it is said, “the missionary zeal of the Nestorians was stimulated by the remarkable conversion of a Mogul prince called, after his conversion, *Presbyter*, or *Prester John*, whose subjects, two hundred thousand in number, became nominal Christians. His domains are supposed to have been on the northern borders of China Proper.” It is also said that “the last of this race of Christian kings was slain by Genghis Khan, about the year 1202,” and the last of the Nestorians were expelled from China by the Moham-medans.

In the thirteenth century the Roman Catholics began missionary work in China. A priest by the name of Corvino arrived in India in 1288, preached to the people for one year, baptized a hundred persons, then traveled into China, where he built a church and preached for eleven years. He baptized nearly six thousand persons in the time. This good man died when eighty years of age, in 1328, and more than three thousand infidels were converted under his ministry. Mr. Williams says: “The Romish missionaries had friends among the high families in the land, during

the first one hundred years of their labors, besides converts of both sexes. Few missions in pagan countries have been more favored with zealous converts, or their missionaries more aided and countenanced by rich and noble supporters than the early papal missions to China."

These missions have been sustained and the work extended. Theological and other schools have been established, and Sisters of Charity have taught many thousands of children, not only as they teach in other schools, but needle-work, and everything necessary to help them in leading useful lives; and yet, notwithstanding all these efforts, and the success that attended them, the question has been seriously asked: What salutary effects has this large body of Christians wrought in the vast population of China during the last three hundred years? The answer comes: "None; absolutely none that attract attention."

It was not until the beginning of the nineteenth century that the attention of Protestant Christians was directed to China as a mission field. That large empire had been closed to foreigners, and especially to missionaries, and it seemed impossible to find an entrance; but there were large numbers of Chinese emi-

grants in the islands of the Indian Archipelago, and previous to this time some effort had been made to Christianize them, with the hope that through them the gospel might reach the perishing multitudes in China Proper. Some good was accomplished in this way.

Early in the sixteenth century the Portuguese had a settlement in Macao, a small commercial place sixty or seventy miles southeast of Canton, in the southern part of China, and the headquarters of Catholic missions. At a college in Macao many Chinese youth were educated, and became preachers of the gospel in different parts of China. It was not until 1806 that the London Missionary Society was able to send its first representative as a missionary to China, and this was accomplished through the kindly interest of an American mercantile house: Olyphant & Co., of New York.

Rev. Robert Morrison, it is said, may be regarded, under God, as the father of Protestant missions in China." He had studied the language under a native, then in England, and was well prepared to enter upon his work, when he embarked in January, 1807.

He came from England to New York, where Mr. Madison, then Secretary of State, gave

him a letter of introduction to the United States Consul at Canton. He was not allowed to do any missionary work after he reached Canton, but his chief purpose in going had been to translate the Holy Scriptures into the Chinese language, knowing that the Word of God must be the entering wedge and the "open sesame" to this darkened empire.

He began work on a dictionary and grammar, and also other elementary books. His revision of the Acts of the Apostles, in 1810, was the first portion of the Bible ever printed in Chinese by any Protestant missionary. Two years later, in 1812, the Gospel according to St. Luke was published, and other portions were printed as fast as he could complete them.

In July, 1813, Rev. M. Milne was sent to his aid, and made such rapid proficiency in the study of the language that he was able to assist Dr. Morrison in his translations. Three years later Mr. Milne established, with Mr. Morrison's help, an Anglo-Chinese College in Malacca, where he died in 1822.

Mr. Morrison baptized the first convert to Christianity in 1814. His name was Tsae Ako, and he continued faithful until his death, in 1818. In November of that year, after twelve

years of laborious effort, the translation of the Bible was completed and published. It was considered a wonderful work.

In 1821 Dr. Morrison's wife died. This year he completed his Chinese Dictionary, which has been an invaluable help to commerce and to Christian missions. It was published by the East India Company at an expense of £15,000 (\$75,000).

In 1822 Rev. William H. Medhurst was sent to reënforce the China Mission on the island of Java, and later went into China.

In 1824 Dr. Morrison returned to England, where he was received with distinguished honors. His seventeen years of hard service as a missionary justly gave him a cordial welcome from the people.

In 1826, after his marriage to Miss Armstrong, of Liverpool, he again set sail for China, where he continued to labor. In 1832 he wrote: "I have been twenty-five years in China, and am now beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide."

"Two years later, in August, 1834, this devoted missionary was called from his earthly labors to his home in heaven. His remains were taken to Macao for interment. China

shall yet rise up and call him blessed." After his death the mission was left without any one to look after its interests. The native converts were scattered by persecutions, and nothing more was done in this mission by the London Missionary Society for fourteen years.

In 1829 Rev. E. C. Bridgman was sent to China by the American Board of Commissioners for Foreign Missions, accompanied by Rev. David Abeel, who went out to labor among the seamen, under the Seaman's Friend Society, but he afterwards joined Mr. Bridgman in the work of the Board. After making himself acquainted with the language, Mr. Bridgman established, in 1831, the *Chinese Repository*, and became the editor. He continued in this position for sixteen years, preaching also to the foreign residents in Canton. He afterward went to Shanghai, where this paper is now published, and assisted in a translation of the Scriptures. Still later he opened a mission there, assisted by the reënforcements that had come to his aid.

After laboring in China many years, Mr. Bridgman gave the following picture of the Chinese people, which is as true now as it was then: "The longer I live in this country the more do I see of the wickedness of this people,

the more do I see the necessity of great efforts to bring them to a knowledge of the truth. The great bulk of the people know not God nor his truth. They are the willing servants of sin; they love unrighteousness, and there is no wickedness which they will not commit. All that Paul said of the ancient heathen is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience, seems to be seared, dead, so insensible [that they are, as regards the future life, like the beasts that perish. It often fills my heart with inexpressible sorrow to see what I see, to hear what I hear. No painting, no imagination, can portray and lay before the Christian world the awful sins, the horrible abominations, which fill the land.”

We know that this is still the condition of people; and though since this was written many hundreds of missionaries have been sent out by many different Boards, yet the cry is still the same: the supply is not equal to the demand of the millions who are beginning to awaken out of the slumber of ages, and cry for “more light.”

In 1833 the American Board of Foreign Commissioners sent Mr. S. Wells Williams, then in his twentieth year, to China, to take

charge of their printing presses. He remained there many years, and is the author of "The Middle Kingdom," an elaborate description of the Chinese Empire and its inhabitants. He was accompanied by Rev. Ira Tracy, and in June, 1834, Dr. Peter Parker arrived in Canton and began medical work.

The Protestant Episcopal Church of America appointed Rev. Henry Lockwood and Rev. F. R. Hanson to China for missionary work, and they arrived in Canton in October, 1835, but went on to Java, and afterwards extended their work into the interior, where it was successful for many years.

The American Baptist Missionary Union began work in Siam in 1833, and when the Chinese ports were opened Rev. Mr. Dean established work at Hong Kong, and afterwards several stations were formed on the mainland, with the reënforcements received from time to time.

In 1835 Rev. J. L. Shuck and wife arrived in China, where they labored faithfully. Mrs. Shuck was a native of Virginia, and the first lady missionary sent to China.

The American Presbyterians began their first mission to the Chinese in 1838. "From this time on," it is said, "societies and labor-

ers rapidly increased. The opening of nine additional ports, by the treaty of Tientsin, increased the opportunities, and the travels of Dr. Gützlaff aroused new interest, until nearly forty societies are represented in that great empire."

CHAPTER XI.

CHINA (CONTINUED).

CHINA was a sealed book to all foreigners until in 1842 the first "Opium War" between England and China caused the opening of five of the principal ports, when foreigners were admitted as residents, and "the island of Hong Kong was ceded to the British."

It was a strange working together of all things, even of this dreadful war, so iniquitous in its motives, and a wonderful result was achieved, turning the wicked and selfish greed of England into a blessing instead of the curse that might have, and to some extent did follow. The Chinese Empire was unsealed, and five doors were simultaneously opened to the gospel. These five ports were Shanghai, Amoy, Foochow, Ningpo, and Canton. Some missionary work had been done, but almost entirely on the islands near the coasts, and the missionaries felt that all they could do was merely preparatory. They found occupation, however, for all their time in learning that most difficult language, and in translating the

Scriptures and other good books. When the ports were opened the missionaries of the different societies moved to the mainland of China Proper and felt that "a great and effectual door" had been opened to them.

The London Missionary Society took advantage of these improved privileges, and in 1843 eight members of this mission met for consultation, and decided to remove their Anglo-Chinese College from Malacca to Hong Kong and change it to a theological school for training young men as native ministers.

Benjamin Hobson, M.D., opened a hospital at Canton in 1848, and was assisted by a Chinese convert who had the distinction of being baptized by Dr. Milne, and ordained by Dr. Morrison. This Chinaman and Dr. Hobson held their religious services every Sabbath, which were well attended, and a great number availed themselves of the medical aid offered them.

A medical missionary society had been formed at Canton "by the joint efforts of the missionaries and the large-hearted merchants residing in the city," and this was the result of the medical work of Dr. Peter Parker, which he began there in 1834. Dr. Hobson afterwards removed to Macao, where a medical

mission was established, and for five years he labored incessantly. Though he could see but few results, he was sure that favorable impressions had been made and much strong opposition to the gospel had been overcome.

At Shanghai, in 1843, Dr. Medhurst and Dr. Lockhart opened the first Protestant mission that was established in that city, and met with encouraging success. The work extended in every direction into the interior, then to other large cities, which also became centers of missionary work. Medical work was also begun in Shanghai, and added greatly to the effectiveness and power of the mission.

Mr. Medhurst moved his valuable printing establishment from Batavia to Shanghai, and this was a most profitable and successful ally in their missionary work. Books and tracts were published, and a much greater interest awakened in the minds of the people.

It is said: "During the year ending May, 1847, 34,400 copies of different works were printed, and about 500 tracts had been given weekly to the attendants on the religious services, besides those distributed in the hospital, in the neighboring villages, and on the junks trading to Peking and other cities."

About this time, or the year previous, 1846,

Mr. Williams returned home and published his "Middle Kingdom," which is said to be one of the most valuable books ever printed about the Chinese Empire and its people. He returned to China in 1848.

Dr. Ball, his wife, and daughter commenced an interesting work among the women, and forty or fifty attended the services. This was "an important advance" in the work and in the ideas concerning the ability of women to understand Christian truth as well as in the liberty granted them.

Time and space would fail to tell of all the reënforcements and of the general impetus given to mission work by the many societies established in China, and we must necessarily omit mention of many, but an intelligent idea of the work of the Methodist Episcopal Church will be of especial interest to all Methodists.

The treaty of Tientsin had opened nine additional ports, and these were indeed opportunities or "open ports" to every Church that was represented in the empire.

The General Missionary Committee of the Methodist Church in the United States had often thought of establishing a mission in China, but the thought did not develop into fact until 1847.

Rev. Moses C. White and Judson D. Collins were the first missionaries sent, and they reached the end of their long and perilous journey in August, 1847. They were soon settled in Foochow, studying the language, distributing books and tracts, and Mr. White practicing medicine. In October of the same year Rev. Mr. Hickok and Rev. Robert C. Maclay arrived to assist them, but the former was soon compelled to return to America.

The three who remained opened schools, and in 1849 they had fifty pupils as an average attendance. From this time on the work of this Church has increased wonderfully, until at the last session of the General Missionary Committee, which convened in Minneapolis on November 9, 1893, \$118,711 was appropriated to their work in China. The Woman's Foreign Missionary Society of this Church last year appropriated \$17,500 to their growing work in the Chinese Empire.

The mission established in Foochow by the Methodist Episcopal Church in 1847 continued to prosper slowly from its small beginnings under the management of Messrs. Collins and Maclay, though ten years passed before they could claim any visible results in Church membership.

In 1855 the first church was erected just outside of the city walls, and was called "The Church of the True God." Two years later the first convert was baptized. He was a man forty-seven years old, named "Ting Ang." Before the close of the same year his wife and others, in all numbering fifteen, were received into the Church.

As the work increased reënforcements arrived, and other stations were opened in many different cities.

The Central China Mission and the North China Mission were founded with centers of work in Nanking, Kukiang, and others for the former; and Peking, Tientsin, and Tsunhua for the latter.

In 1881 the West China Mission was opened, with headquarters at Chunking. The Biblical Institute, the Anglo-Chinese College, and the Foochow Press were all blessed with unusual prosperity. A late letter in regard to this work at the present time says, "The work steadily advances, and this entire region is gradually being permeated by the influence of the gospel," and Rev. W. N. Brewster says of another district: "This field is ripe; all we need are reapers with sharp sickles and willing hands." These remarks are true of all the

districts where the work has been well established. Statistics are not always pleasant reading, but to those who read between the lines, and realize the facts, there are many pages of romance, of keen suffering and self-denial, of hope deferred, of thrilling incidents, of heroic endeavor, and of "patient continuance in well-doing," that are all hidden under the symbols representing numerical missionary work. The first ten years of sowing by this Church in China yielded only one member, that soon increased to fifteen, and in forty-two years steadily grew until there were 4,842 regular members and 3,879 probationers. The number of missionaries in 1892 were 44, with 39 assistants and 71 native preachers. Rapid advancement had been made in medical work, and also in the work of the Woman's Foreign Missionary Society in schools and hospitals, and the work of Bible women or deaconesses. Too much cannot be said in praise of the work so successfully carried on in China by the women of this Church.

The Methodist Episcopal Church, South, made a call for missionaries to go to China soon after its separation from the Methodist Episcopal Church in 1834; but it was not

until April 12, 1848, that the two missionaries who responded were ready to sail from Boston harbor to make their homes among the Chinese people, a people then little known in America. Rev. Charles Taylor and Benjamin Jenkins, with their families, arrived at Hong Kong on August 12, 1848.

Shanghai, in the Kiangsu Province, was the place chosen to locate and begin the work. Dr. Jenkins was compelled by the ill health of his wife to remain in Hong Kong, and could not join Dr. Taylor until in May, 1849. As pioneers in missionary work in every land they had their difficulties, but kept brave hearts, doing all they could to study the language and communicate the truths of the gospel to the natives. Dr. Taylor purchased land, and a small chapel was erected; two schools were established, and for a time were successful in attracting pupils.

Dr. I. G. John, in his "Hand Book of Methodist Missions," says: "In 1851 the hearts of the missionaries rejoiced over the first fruits of their toil. Liew-sieng-sang, Dr. Jenkins's teacher, and his wife renounced Buddhism and accepted the religion of Christ. . . . A large company of Chinese filled the chapel when he and his wife were baptized. At the end of

the service Liew ascended the pulpit and addressed the congregation, setting forth his reasons for abandoning idolatry and embracing Christ. He soon commenced preaching, and often hundreds listened to his message. Dr. Cunnyingham thus mentions our first native preacher: 'He possessed a vigorous mind, quick apprehension, ready and fluent utterance, with a warm and noble heart.' "

After three years had passed Mr. Jenkins was compelled to take his wife to America, on account of failing health; but before reaching home she died, and was buried at sea near the island of St. Helena. Two years later Mr. Jenkins returned to China, and continued in the work until 1862, when he resigned. He died in 1863, and was buried at Shanghai.

Dr. Taylor remained in China five years, until the health of his wife failed, and then returned to the United States.

In October, 1852, Dr. W. G. E. Cunnyingham and his wife arrived in China, after a voyage of six months, and began the laborious task of learning the language and preparing for the work they were both eager to undertake.

When Dr. Taylor returned to America in 1853, Dr. Cunnyingham was placed in charge

of the mission; but the civil war, called the Taiping Rebellion, began about that time, and many troubles and hindrances incident to the war prevented a vigorous prosecution of missionary work. Their one small chapel and their houses were burned; but, though their lives were frequently endangered, they suffered no personal violence. Even in these tumultuous times Dr. Cunyngham wrote the most stirring appeals to the Church at home, saying: "We want one thousand preachers for China. Who will come?"

In 1854 there was a response to these urgent calls, and Dr. Jenkins, who had again married while in the United States, returned to China, accompanied by Revs. J. W. Lambuth, J. L. Belton, and D. C. Kelley, M.D., with their wives, all enthusiastic, earnest, and hopeful. The war had not yet closed; but the new missionaries applied themselves to the study of the language, in the hope that a way would soon be opened to enlarge the mission by founding new stations in the interior.

In another letter to the Church papers at home the superintendent said: "Mrs. Cunyngham has an interesting school of little girls under her care. She gives each girl ten *cash* a day, which amounts with her present

number to nearly four dollars per month. This, with the teacher's wages and incidental expenses, makes the school cost eight or nine dollars per month. . . . Mrs. Cunningham has translated 'Peep of Day' and some portions of the Scriptures; also a catechism on the Old Testament, and one on 'The Harmony of the Gospels.'" These items give but a glimpse of the work accomplished by the missionary pioneers of the Methodist Episcopal Church, South, in China; a work which was an industrious sowing of the word by preaching on the streets in the open air, distributing tracts and portions of the Gospels, and by private conversations and arguments with those who would listen to the reading of the Scriptures and to the reasons for their faith in Christ, an earnest sowing of gospel truth in the minds of children in day schools and Sunday schools, in hymns and prayers that were blessed by the Holy Spirit to produce abundant fruit in the future.

As soon as Mrs. Lambuth could do so she opened another school for girls, which afterwards became a prosperous boarding school under her skillful management. In the meantime Rev. Mr. Belton's health failed, and in one year after his arrival in China he returned

to America, and died very soon after his arrival in New York, and in 1856 Dr. D. C. Kelley, after a stay of eighteen months in this land of disease and death, was compelled to return home on account of his wife's failing health. Once again the missionary force was reduced to three.

It was not until 1858 that the treaty took effect which allowed the missionaries to extend their work into the interior of the province, and not until 1859 that the mission projected in Soochow, ninety miles northwest of Shanghai, could be founded.

In January, 1860, a Sunday school was opened with forty pupils, including a class each from Mrs. Cunnyngham's and Mrs. Lambuth's schools; weekly prayer meetings and class meetings were held, showing that the native converts, though only eleven in number, were truly in earnest and "rich in good works." These were considered marked evidences of genuine success.

On July 13, 1860, Revs. Young J. Allen and Mr. L. Wood arrived in China as reinforcements to the mission. The war in China was still relentlessly devastating homes and villages, so there was little opportunity for extending the work into the regions beyond,

even if those who had endured so many disappointments in trying to keep up the work had been able to do so.

The health of both Mr. and Mrs. Cunnyng-
ham had failed, and two English physicians
declared it their opinion that neither of them
could live through another summer in China.
For several months Mr. Cunnyng-
ham had been unable to do any missionary work, and
his health was growing worse instead of bet-
ter; his wife had been prostrated by a severe
attack of Asiatic cholera, from which she
could not rally in that debilitating climate,
and they were therefore compelled to return
home. They left China on October 5, 1861.
The embarrassments in the field occasioned by
the Civil War, which they found raging in the
United States, and the apparent disorganiza-
tion of the Church in the South, were far
more serious than those caused by the Taiping
Rebellion in China, and the difficulty in col-
lecting funds for the mission was even greater
than the transmission of them through block-
aded ports to the foreign field.

After the close of the war in the United
States five or six years passed before any
funds could be collected for missionary work
abroad, and Drs. Lambuth and Allen were

compelled to support their families by translating, teaching, and editorial work for the Chinese Government, as they were not receiving a dollar from home.

When the Board of Missions began to resume its work in China, Mr. and Mrs. Cun-nyng-gham had regained their health, but the Board had funds scarcely sufficient to support those already in the field, and as twenty years had passed since they had first gone out in their youth and strength to China, Mr. Cun-nyng-gham believed that vigorous young men were needed, who would be able to go into the interior, where they would have to learn new dialects and found work entirely new. These were some of the considerations, besides the education of their two children, that prevented them from returning to China.

In the meantime Dr. Allen continued in charge of the Anglo-Chinese School, under the patronage of the Chinese Government, and in 1868 began the publication of a religious paper called the *Chinese Globe Magazine*, in this way reaching a class of educated persons otherwise entirely outside of missionary influence. He surrendered his part of the appropriation from the Board to Rev. J. W. Lambuth, which enabled Dr.

Lambuth to extend his travels, superintend the work in Soochow and Nantziang, and he took with him the native preacher Dzau, known as C. K. Marshall, who was supported by Dr. Deems's church in New York.

Dr. John's "Hand Book of Methodist Missions" gives a detailed account of the mission from this time to its present state of prosperity.

The first work attempted by the Woman's Missionary Society of the Methodist Episcopal Church, South, after its organization in 1878, was to send a missionary that year to China. Miss Lochie Rankin was ready to go, and the money had been collected to begin work in China for women and children.

Mrs. J. W. Lambuth had previously opened a boarding school for girls in Shanghai, a building had been purchased, and the school partially supported for several years by a number of women in the Church before the society was authorized to work as a corporate body by the General Conference. Miss Rankin was joined the next year by her sister Dora, and new work was opened at Nantziang. From time to time reënforcements were sent out by the Woman's Board, and work was well organized in three districts, all in the Kiang-su Province.

At the present time (August, 1894) there are 16 representatives of the Woman's Board, 4 boarding schools, and 758 pupils. There are 52 native helpers, 6 Bible women, 1 hospital, and 2 medical missionaries. One thousand seven hundred and fifty-one patients were treated last year.

The property of the Woman's Board in China has been valued at \$60,000. Woman's work in all its departments has been eminently successful.

Within the last ten years China has emerged from obscurity, its dreadful apathy and inertness, and is beginning to take a place among the important nations of the world.

Judson Smith, D.D., when writing of the missionary problem in China, said: "The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and at the same time it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia. Their national qualities and their geographical position make them so. They evidently hold the key to the future of almost one-half the unevangelized people of the

globe. So long as they remain without the gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian, and the world will be won."

THE CHINA INLAND MISSION.

Much has been written concerning the missionary operations of different societies and Churches in China, and it now remains to give an account of the work performed by an interdenominational mission organized by J. Hudson Taylor.

The formation of the China Inland Mission in 1865 was the result of a series of providential circumstances and movements that had gradually opened the minds and hearts of the people of England to "the overwhelming necessity for some further effort to spread the knowledge of the gospel among the unevangelized millions of China . . . in the interior provinces."

Dr. Gutzhalf, a medical missionary, went to China in 1826, under the auspices of the Netherlands Society, but in a few years dissolved his connection with it, and undertook the independent work which he had longed to do since a boy of eighteen, when he had first offered himself. He was an

earnest colaborer with Drs. Morrison and Medhurst in translating the Bible into Chinese; also in the practice of his profession. In 1849 he visited England, and by his reports and addresses to the people he aroused an unusual interest in the benighted Chinese, among whom he had been living for more than twenty years. A society was formed there in 1850 to aid his work, and in 1851 he returned to China. In August of the same year he died. This society proved unsuccessful in its plans, and was changed, becoming known as the Chinese Evangelization Society. Mr. J. Hudson Taylor was the first representative sent, and sailed in 1853, landing in China in the third or fourth month of the year 1854.

Mr. Taylor worked under the direction of this society for three years, and then concluded he could accomplish more good by a "friendly separation" from the home society, and determined to begin an independent work, as he was "confirmed in the conviction that it was safe to trust in the promises of God for the supply in answer to prayer of all needs, pecuniary and otherwise, of the work to which he calls his servants."

In the words of Miss Geraldine Guinness, when reviewing Mr. Taylor's work in China:

“The society that had sent him to China was considerably in debt, and the quarterly bills which Mr. Taylor and his colleagues were instructed to draw were often met with borrowed money. Deeply feeling that the command ‘Owe no man anything’ condemned such a position, Mr. Taylor was obliged to resign official connection with the committee, although continuing to correspond and send home his journals as long as the society existed. Thus early in the new year he was entirely cast upon God for daily provision and supplies, and commenced that life of faith which so many have been inspired to follow.”

Failing health, near the close of the year 1860, required Mr. Taylor to return to England; and so strong were his appeals, even before leaving China, for more laborers that other men were soon ready to take his place. He did not, however, relax his efforts, but appealed to Christians of all denominations for volunteers to go to China, “without any guarantees beyond those contained in the Scriptures to carry the gospel to these needy ones.” In this way the mission became interdenominational.

Mr. Taylor says: “The China Inland Mission was now definitely formed (in 1865), and

Mr. Meadow and the other workers (in China) were incorporated in it. On May 26, 1866, I sailed for China in the 'Lammermuir,' with the first large party of volunteers, and the work has subsequently been continued on the same lines."

Previous to the organization of the China Inland Mission there were about ninety-seven missionaries in China, and these were all at work in the six seaboard provinces and one in the interior of Hupeh. In the other eleven provinces, it is said, there was not one resident Protestant missionary.

Before the close of the year a large party of missionaries had begun work in six different stations in the Chekiang Province. In about eight years, or at the close of the year 1874, they had 21 missionaries at work, besides 70 male native assistants and 6 Bible women.

We quote from a report, which says: "In the year 1875 advances were made. At the beginning of this year an appeal for prayer was put forth that during the year eighteen men might be raised up for the work of evangelization in the nine provinces which were still without Protestant missionaries. These prayers were answered; and though all did not proceed to China immediately, eleven new

missionaries were added to the number of laborers in that year; and eight new stations were opened. In 1876 three new stations were opened, and thirteen missionaries were added to the force already in the field. In 1877 seven new stations were opened in four other provinces. In 1878 eighteen missionaries opened work at six other stations. In 1879 the work continued, with nine new missionaries, and four new stations opened."

In 1880 the report says: "A most interesting feature of the work of this year is the beginning of work among the women of Western China. For the first time in the history of missions in China, European ladies have entered the provinces of Shen-si, Sich'uen, and Kweichow. Though the first foreign ladies ever seen in Western China, they have been enabled to settle quietly and carry on their work without molestation. Large numbers of Chinese women have visited them."

The report continues: "Two of these ladies (Miss Wilson and Miss Faussett) traveled from Wu-chang to Han-chung, in the province of Shen-si, a distance of about one thousand miles, on the river Han, without European escort. The journey took nearly three months—viz., from February 28 to May 21—and was

safely accomplished. Upon arriving at Hanchung they found Mr. and Mrs. King working amidst much encouragement, and almost immediately they had abundant openings for work among the women and children."

At this time (1880) the mission had 70 stations in 11 provinces, with 70 missionaries, the wives of 26 missionaries, and about 100 native helpers.

Before the close of the year 1884, 76 new workers were received by this mission in China, and "widespread interest was awakened at home, which continued to grow," and three years later Mr. Taylor again returned to England laden with another prayer for more workers. His desires on this line seemed insatiable, and his faith unbroken.

Miss Guinness says: "The seventy had indeed been given, but on all hands the rapidly developing work needed more laborers. A few weeks before he left the shores of China the leaders of the mission assembled at Gan'ing had registered a definite request in heaven, uniting to ask for a hundred new missionaries to reënforce their ranks during the following year.

"The tidings caused a thrill of surprise at home. Surely the men must be very foolish

who would make such a request. A faith mission that had already almost doubled its numbers since 1881; that had no guarantee funds to fall back on in case of emergency; a mission that would not go into debt or beg for money under any circumstances—*such* a mission to ask for a hundred new workers in one year! What could they be thinking of?

“Ah, they were thinking of the vast needs of China; of the shortness of the time; of the Master’s great command disobeyed and unregarded by the Church; and of the boundless resources of their God. One hundred at any rate were needed, and for one hundred they would pray.

“Upon Mr. Taylor’s arrival in England he found, to his deep thankfulness, that already thirty of the number had been given, and almost half the money they required was in hand. Thus once again God honored his people’s faith. And New Year’s Day, 1888, saw the last party of the hundred well on their way to China.

“Six years have passed since then, and we stand on the threshold of 1894.

“Great and cheering has been the progress of ‘these forty years.’ At their commencement, as we have seen, missionary work in

China was still in its earliest stages. Five centers only were occupied by Protestant agencies, and all the inland provinces were utterly unreachd. Now, in the China Inland Mission alone, five hundred and sixty workers, from many lands and various sections of the Church of Christ, are laboring in more than a hundred stations, scattered throughout fourteen provinces. Women's work has been developed in scores of inland cities. And over four thousand native Christians are gathered in connection with us.

“Other agencies have also grown rapidly, so that at the present time more than fifty missions, with a staff of sixteen hundred workers, are to be found in China. And yet the remaining need is vast, appalling! What words can utter it?

“All the converts gathered into all the Christian Churches only number about forty thousand to-day; so small a proportion, compared to the overwhelming population of China, that the average death rate alone would far exceed it *within two days*.

“A thousand every hour they are passing into the darkness, with no hope beyond the grave, one only among six thousand of the dying being ready for that great change.

“ We too are swiftly passing. Even during this new year we may be called into His presence whose love has lighted time and eternity for us. One great command he left us: that we should love as he has loved. Have we done this? Are we so doing now? ”

The following table was prepared by Dr. L. H. Gulick, and gives the name of each society and the date when they began work in China:

London Missionary Society.....	1807
American Board of Commissioners.....	1830
American Baptist, North.....	1834
American Protestant Episcopal.....	1835
American Presbyterian, North.....	1838
American Reformed (Dutch).....	1842
British and Foreign Bible Society.....	1843
Church Missionary Society.....	1844
English Baptist.....	1845
Methodist Episcopal, North.....	1847
Seventh Day Baptist.....	1847
American Baptist, South.....	1847
Basle Mission.....	1847
English Presbyterian.....	1847
Rhenish Mission.....	1847
Methodist Episcopal, South.....	1848
Berlin Foundling Hospital.....	1850
Wesleyan Missionary Society.....	1852
Woman's Union Mission.....	1859
Methodist New Connection.....	1860
Society for Promotion of Female Education.....	1864

United Presbyterian, Scotch.....	1865
China Inland Mission.....	1865
National Bible Society of Scotland.....	1868
United Methodist Free Church.....	1868
American Presbyterian, South.....	1868
Irish Presbyterian	1869
Canadian Presbyterian.....	1871
Society for the Propagation of the Gospel	1874
American Bible Society	1876
Established Church of Scotland.....	1878
Berlin Mission.....	1882
General Protestant Evangelical Society.....	1884
Bible Christians.....	1885
Foreign Christian Missionary Society.....	1886
Book and Tract Society.....	1886
Society of Friends	1886
American Scandinavian Congregational.....	1887
Church of England Zenana Missionary Society..	1888

The same authority says: "There are in addition a number of independent workers."

Our readers will discover what an extensive task it would be to follow the workings of all these societies, but it is gratifying to know that so many have turned their attention to China.

CHAPTER XII.

MADAGASCAR.

THE history of Missions in the different islands of the sea contain some of the most thrilling incidents and startling facts that have ever been written. It contains also some of the most wonderful records of successful missionary work.

Madagascar is one of the most prominent in size and in the interest attached to its missionary annals; it is the third largest island in the world, Borneo and New Guinea exceeding it in size. It is situated on the eastern coast of Africa, with the Mozambique Channel, varying in width from 220 to 540 miles, between the island and the mainland. In area Madagascar is larger than Great Britain and Ireland, and contains about 230,000 English square miles. It has been inhabited by twenty or thirty different independent tribes of people, the great mass of them of the Malay race. It is supposed that the original inhabitants were from some of the African races, probably the Zulus or Kafirs.

The present inhabitants are known as Malagasy, and they speak different dialects of the same Malay language. The Hovas are the ruling tribe, and are lighter in complexion, "frequently," it is said, "fairer than the Spanish, Portuguese, or Italians. Their hair is black, but soft, fine, and straight or curling; their eyes are hazel, their figures erect, and, though small, are well proportioned; the hands and feet small, and their gait and movements agile, free, and graceful."

About one thousand years ago the Hovas, who were a more intelligent tribe than others, came to Madagascar from Malaysia. They possessed themselves of the land, and became greater in power, and subjugated many to their authority.

Before missions were established in Madagascar they seem to have had no special religious system that influenced their moral character. They believed in a supreme Being; but they had no just ideas of God, no public temples for worship, and no special priesthood. If they had any religious system, it was like chaos is described by one of the old poets: "A rude and indigested mass, with discordant seeds of things not well joined together." The name they gave the Supreme

Being, translated literally, means "Fragrant Prince."

Some Jewish and some Mohammedan customs prevail among the people, and one writer claims that, though gross vice and wickedness are so prevalent, the Malagasy "have some redeeming qualities. Parents are devoted to their offspring, and children are respectful to their parents. There is much genuine hospitality in the country, and warm and steady friendships exist. They are prepared for improvement and for rapid advancement, under favorable circumstances."

Europeans made no effort to explore and colonize Madagascar until 1506, when the Portuguese undertook to enslave and Christianize the inhabitants. These efforts were continued for several hundred years, but with little success. The people would not submit, and the colonists were massacred without mercy. The English and Dutch were also engaged in the slave trade, and planted colonies for trading purposes at different points on the coast of the island.

In 1642 the French founded colonies, and claimed that one of their objects was to Christianize the people; but their dealings were so treacherous, and the characters of the priests

were so corrupt, that their religion was despised and they compelled to surrender, until in 1811 there were only two trading posts left on the island.

In the seventeenth and eighteenth centuries the Sakalavas were the ascendant tribe, and were divided into Northern and Southern.

In the beginning of the present century the social and religious condition of these people was most deplorable. The tribes were continually at war with each other, and all captives were sold into slavery, and purchased by Christian nations! Each tribe was governed by its own chief, who held the members in bondage, and cruelty and injustice prevailed on every side.

In 1810 the chief of the Hovas tribe died, and his son Radama, a lad seventeen years of age, was proclaimed king of the Hovas. He had been educated in part by Arab teachers, "was ambitious, intelligent, capable of reading character, shrewd and politic, and possessed of that magnetic power over men which would compel them to do his will." The people of his tribe were obedient and "capable of being made good soldiers." He determined to throw off the yoke of the Sakalavas and become King of Madagascar. To accomplish

his purpose he was ready to agree to a treaty proposed by the English Governor of the Island of Mauritius, Sir Robert Farquhar, who was determined to put down the slave trade, and needed the help of Radama.

This young king determined to educate the people, to reduce the language to writing, and to give his soldiers military instruction, that he might gain ascendancy over the whole island of Madagascar. After negotiating several years, the treaty was finally signed and ratified on the 11th of October, 1820.

In 1818, however, the London Missionary Society sent two missionaries (Rev. S. Bevan and Dr. Jones), with their families, to Madagascar. They were kindly received by some of the chiefs, and soon began to teach the children. Later they were all attacked with the deadly fever, and every one of the two families died except Mr. Jones. After the treaty with the English was ratified he was received cordially by Radama, who gave full permission for Protestant missionaries to settle at his capital, and on the 8th of December, 1820, the first mission school was opened at Tananarivo.

It is said: "The London Missionary Society, awake to its great opportunity, sent for-

ward its missionaries, teachers, and artisans as rapidly as practicable, and very soon the mission work was prosecuted in all directions." The first work, of course, was the acquisition of the language and its reduction to writing.

The representatives of the London Missionary Society went on with their work as rapidly as possible. "The missionary teachers were preparing books in the Malagasy language; the artisans were teaching the people carpentry, weaving, tanning, and blacksmith work; and a few printing presses having been sent out, and fonts of Malagasy type cast in England, they were soon printing schoolbooks and portions of the Scriptures, and instructing the young and teachable Malagasy boys in the art of printing."

As soon as the missionaries could command the language they began to preach the gospel, but the schools were the chief means of reaching the people.

In less than ten years about one hundred schools had been established in and near the capital, and between 4,000 and 5,000 pupils were in attendance. The missionaries worked very hard to do good while they had opportunity, and hastened the translation of the

Scriptures, then printed and circulated them as rapidly as they could. A church was organized of English residents, who were active Christian workers.

On the 27th of July, 1828, the king, Radama, who had given them every encouragement, died. He was not a Christian, but "he was patriotic, manly, and truthful." "The loss of such a ruler, at such a time, seemed the severest blow which could be inflicted on this infant mission; but God made it eventually the means of the greatest good."

Radama had chosen his nephew to succeed him; but one of his wives, who was "utterly unscrupulous and bloodthirsty," ascended the throne as Ranavalona I., and her first official act was to put to death all of Radama's kinsmen who might resist her will. For the first seven years of her reign this wicked queen was too much absorbed in warfare with the French to take any notice of the work done by the missionaries. Their labors had been greatly blessed. In 1831 many converts had been baptized, and a native church was organized, with nearly 2,000 members. A few months later the queen began a series of persecutions, prohibiting the Christians in many ways from carrying on their work until in

1834, when no natives except those in government employ were allowed to learn to read and write. From this proclamation of the queen, it was evident that she had determined to put a stop to Christianity.

In February, 1835, a letter was addressed to the missionaries, forbidding them to teach their religion, though they were permitted to teach the arts and sciences. In March "all religious meetings were prohibited, and spies commissioned to hunt the Christians and their forbidden books."

Troubles began to thicken about the devoted missionaries and the faithful natives. In the summer four of the missionaries were ordered by the queen to leave the country, but Messrs. Johns and Baker remained to comfort the little band that had not forsaken them. One year later these two were compelled to leave, however making an opportunity to preach once more on the text, "Lord, save us! we perish!"

Mr. Johns retreated to Mauritius, but returned to Madagascar in 1840, to try and help the few remaining Christians to escape from cruelty of the queen; but on his second visit, in 1843, he died with fever.

It is said: "Greatly to the astonishment of

Queen Ranavalona, her plan for extinguishing Christianity in Madagascar had signally failed. She had closed the schools; prohibited all religious meetings; sent away all the missionaries; confiscated all the portions of the Scriptures and religious books that she could find by her spies; degraded, fined, and whipped the Christians, and threatened them with severer punishment; and yet the number of Christians increased every day, and quietly, but persistently, all her decrees were set at naught. She determined upon severer measures, for she had sworn a solemn oath to root out Christianity if she had to put every Christian to death."

The most cruel tortures that the queen could invent were used in her persecutions of the Christians, and to her astonishment, instead of crushing them, the number steadily increased.

For seventeen years the persecutions continued, and many suffered martyrdom, by fire, by tortures, by being thrown from the Rock of Hurling, while many others were sold into slavery. Even when the son of the queen became a Christian, and gave all his influence for their aid, the persecutions did not cease. From 1850 to 1857 they seemed to break out with renewed violence, and the queen "an-

nounced her determination to stamp out Christianity." The results of her cruel persecutions, however, were contrary to her desires. The little band of Christians grew stronger and stronger.

On the 15th of August, 1861, deliverance came. The queen died, after a reign of thirty-five years. Twenty-five years of her reign had been spent in persecuting the Christians, but as in the days of Paul, they "went everywhere, preaching the word." Two days after her death, her son Radama II. became King of Madagascar; and Mr. Ellis, one of the missionaries, says: "Before the sun had set he proclaimed equal protection to all the inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger."

Another writer says: "The long-desired jubilee had come, and gladness and rejoicing everywhere prevailed. . . . Within a month after the queen's decease eleven houses were opened for the worship of God in the capital and great numbers in the adjacent country, and churches were being erected everywhere."

The king, Radama, invited the missionaries of the London Missionary Society to return, and especially Rev. William Ellis. Very soon

other missionaries, physicians, teachers, and printers resumed the work that had been interrupted, and the 2,000 adherents to the Church in 1836 "had become 40,000," and more than 100,000 persons had rejected their idols, and were ready to receive the truth.

Radama II. was not himself a Christian, and was finally led into vices that caused a revolution and his own death.

Queen Rasoharina succeeded Radama II. to the throne; and though not a Christian, "she was a woman of good sense and integrity, and she carried out in good faith the agreement she had made, and even added many favors to the Christians." During her reign the churches and the mission work prospered. Other societies established mission stations, and the work continued to grow.

In 1868 Rasoharina died, and her niece, or cousin, Ramona, was proclaimed queen under the title of Ranavalona II.* It is said that "on this occasion, for the first time in the history of Madagascar, no idols were brought forth to greet the new queen as she stood before the people on the balcony of the great palace."

The prime minister was "a man of extraordinary ability, and had been for years a student

of the Scriptures. Changes were made one after another, and it soon became understood that Madagascar was to be a Christian kingdom, and that Ranavalona II. was to be the first Christian queen of the island."

When her coronation took place "the royal canopy was emblazoned with Scripture texts, and an elegantly bound copy of the Malagasy Scriptures was placed conspicuously by her side, under the canopy, and on her return to the palace prayers were offered by one of the native pastors." It is further stated: "The next month the queen, the prime minister, and the household of the palace met together for Christian worship, and this practice was maintained daily during her whole reign." Soon after this the queen and prime minister were both converted, and later were married. "It was in their case a love match."

As it was the custom for each sovereign to erect some handsome building, Ranavalona II. built a stone church near the palace, and burned all the royal idols, saying to the people who protested: "I will burn all the idols of my ancestors; but as to yours, they are your concern." After the idols were destroyed in all parts of the kingdom, it is said that "in a few days requests came from all

parts of the island: 'You have destroyed our gods, and we know not how to worship according to the new religion; send us teachers.' The prime minister called the missionaries together, and after consultation 126 missionaries were sent out, belonging to the London Missionary Society."

A marvelous change had taken place in fifty years. Then they were in the depths of heathenism; now there were "50,000 communicants and 150,000 adherents to the true religion, many thousand scholars in the schools, and at least 1,500,000 asking for Christian instruction." We can imagine some of the difficulties that beset this good queen over a heathenish and idolatrous people, who were just beginning to learn a few of the first principles of right living.

In fifteen or twenty years her subjects had become an enlightened Christian nation. She established high schools and normal schools, and compelled the children to attend. She had many churches built, organized the government, revised and enlarged the laws, established a judiciary system with trial by jury, abolished slavery, and with wise foresight and skill did everything that was possible to enlighten and reform her people.

The French Government, under the lead of the Jesuits, were the most bitter enemies to all these reforms of the queen, and made such unjust demands upon her that war seemed inevitable. She pleaded with France not to do her nation so great a wrong, and pleaded with England, Germany, and the United States to prevent it; but a few kind messages were sent, and that was all! Our own United States was "pitifully apathetic."

The queen was resolute, and called her people together in a grand assembly. She laid before them the demands of the French, told them all she had done, and asked them to say if she had done rightly. In the words of another: "Her whole speech was quiet, just, and Christian, but determined. She could not manifest a hostile or bitter spirit, but she must defend and protect the land God had given to her fathers, and she did this, trusting only in God, who had made her sovereign of this people. He was her God and their God. Would they trust in him, and when they went to battle, marching side by side with their queen, would they contend valiantly for their country?" It is said that the whole assembly, more than one hundred thousand persons, "were ready to lay down their lives for the

queen, and begged for the privilege of fighting in her behalf."

The French persisted in opening the war, while the good queen gradually failed in health. It is said: "As she approached death her faith and trust never faltered. She declared that she would die fully trusting in Jesus Christ as her Saviour. She died July 13, 1883, and the same day her niece was announced Queen of Madagascar as Ranavalona III. She was a widow, twenty years of age, a graduate of the Friends' Foreign Mission Association School and of the Girls' High School of the London Missionary Society, near the capital. She was well educated and a Christian.

The war with the French went on, and it is declared that during the four years it continued neither the people nor the army of the queen deteriorated. The families of the soldiers were encamped with them, churches were organized among the Christian soldiers, each with its native pastor, who conducted religious service twice every Sabbath and several times in the week. "The Sunday and day schools were kept up in all the camps, and the soldiers when called into action marched singing hymns." How could such a people be conquered?

Earnest prayers were offered in their great assemblies, and on one occasion a missionary, Mr. H. E. Clark, said: "I have seen a young man kneel down in his pulpit, with tears running down his cheeks, and I have heard him pray that God would be pleased to take the French soldiers back again, safe and sound, to their wives and children in France." These fervent prayers were answered, and deliverance came to this people. The French were "compelled to give up the conflict, and withdraw on the best terms they could."

CHAPTER XIII.

SANDWICH ISLANDS.

THE history of mission work in the Hawaii, or Sandwich, Islands is one of peculiar interest, and shows that the Spirit of God had moved upon the hearts of these people and led them to "prepare the way of the Lord," even before they had ever heard of the name of Christ.

This group, or chain, of islands is situated in the North Pacific Ocean, midway between Western and Eastern civilization, two thousand miles west of San Francisco, and four thousand eight hundred miles from Hong Kong. They were discovered in 1778, by Capt. Cook, and named by him the Sandwich Islands, though by the natives called Hawaii, from the name of the largest island in the group. Capt. Cook was killed on Hawaii twenty years after his discovery, and a monument has been erected there to his memory.

The total area comprised on the eight principal islands of this chain of ten or twelve is

(180)

about 7,000 square miles. The largest, Hawaii, is remarkable for its four volcanic mountains. Mauna Loa, 13,600 feet high, is one of the largest active volcanoes in the world, the crater of which is nine miles in circumference, and contains an immense sea of burning lava. Mauna Kea, 13,805 feet in altitude, is the highest point on the Pacific Ocean, and is covered with perpetual snow. Many fertile tracts of land are on the mountain slopes and in the valleys.

Honolulu is the capital of the kingdom, with a population of more than 20,000. It is situated on the island Oahu, the third in size and more central, noted for its beautiful scenery, its fine harbor, and consequently for its commercial advantages.

Another of this group, Molokai, is celebrated as the famous leper settlement where Father Damien lived and died to give the gospel to these isolated and wretched people.

The climate on the Hawaiian Islands is so universally unchangeable that the natives have no word in their language to express the changes of temperature—no word for weather.

The natives are called Kanakas, and belong to the Malay race, “modified by the Polyne-

sian type," and "physically among the finest races in the Pacific, and have shown considerable intellectual capacity."

At the time they were made known to the world by Capt. Cook they had no written language, but their spoken language could be understood by the New Zealanders. Seventy-five years ago the people were in the lowest state of barbarism; they had very little clothing, no dwellings, no written language; a "nation of drunkards," with no laws and no courts of justice. Kings and chiefs owned the soil, and all others were slaves. Their superstition and ignorance were intense, their idolatry barbarous, and human sacrifices were frequent.

In the beginning of the present century a providential chain of circumstances prepared the way for the missionaries. A man of Hawaii, of great "physical and mental energy," with other excellent qualities, determined to subjugate all the islands and unite them under one government. He did so, and became King Kamehameha I.

One of Capt. Cook's officers, Vancouver by name, was the first person to tell this people of a better religion than idol worship, and in his three later visits, in 1792, 1793, and 1794, to the islands they were led to renounce

their idols and destroy them. It is said: "The reigning king was so far impressed by the instructions of Vancouver that before his death, in May, 1819, he forbade the customary offering of human sacrifices at his funeral; and his son and successor, Liholiho, went so far as to destroy all the idols of the islands, and demolish their temples, so that on the coming of the first missionaries they witnessed the singular phenomenon of a nation without a religion, and ready and willing to be instructed."

In 1809, about the time that the American people were beginning to plan for Christianizing them, two native boys, named Opukahaia and Hopu, came to the United States in an American vessel and landed in New York. They went with the captain of the ship to New Haven, Conn., and very soon some of the students of Yale College began to give them instruction. Others followed them, and a mission school was founded at Cornwall, Conn. These boys were converted to the Christian religion, and became anxious to carry the good news of the gospel to their heathen kindred and friends. The first died in 1818, before he could accomplish his desire, but not until a widespread interest had been awakened in his behalf.

In the summer of 1819 two students in the Theological Seminary at Andover, Hiram Bingham and Asa Thurston, offered their services to the American Board, and in a short time sailed for the Hawaiian Islands, accompanied by seventeen other men and their wives—teachers, physicians, farmers, and mechanics. These missionaries and their assistants arrived at Kailua, on the island of Hawaii, on the 4th of April, 1820.

We have mentioned the condition in which they found the people, after their spontaneous movement to destroy all their idols. They were ready and willing to receive the gospel. These missionaries and their assistants were instructed “to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches; to teach the uses of civilized life,” but “above all to convert them from their idolatries, superstitions and vices, to the living God.”

The missionaries were introduced to the king at Kailua, and they gave him the letters from the Secretary of the Board, requesting permission to remain on the island and teach the people. The king received them with great respect, and after a delay of several days permission was given them to stay one

year. In a few weeks three stations were opened, and work was begun on three of the islands. Schools were opened, and the king, his chiefs, and members of his household were the first pupils. It is said: "Within three months the king could read English, and in six months several of the chiefs could read and write." They were not willing for the common people to be taught to read before they could do so.

In November of the same year the missionaries had ninety pupils of different ages and rank. Of course the difficulties to be overcome were great, but the missionaries were brave and untiring. Printing was introduced, and excited great interest.

In 1821 the first house of worship was erected; in August, 1822, the first Christian marriage took place—Thomas Hopu, one of the boys who had first gone to America. In October, 1823, two chiefs, at their own request, were publicly married on the Sabbath day, in the church, as they said, "like the people of Jesus Christ joined together as man and wife."

The first Christian burial was that of the son of Mr. Bingham, January 19, 1823. The king and the chiefs attended, and a few days

thereafter a relative of the king, whom he called Sister, died at Honolulu, and she was also buried with Christian services.

One month later, February, 1823, after a consultation had been held by the chiefs, a crier was sent around the city, and a law proclaimed that the Christian's Sabbath should be observed as a holy day, and one step toward Christianity was made.

In November, 1823, the king, Liholiho, determined to visit England, and embarked with his favorite wife and other friends. They reached London in May, 1824, but in July both died. Before sailing he appointed his young brother his successor, and left the government in the hands of his father's widow, Kaahumanu.

She was well fitted for the office of regent, in strength of character, intelligence, and great energy and decision of purpose. At first she stood aloof from the missionaries and looked upon them with contempt, but in less than one year a great change was observed in her life. She, with other persons of rank, made a public profession of her faith in Christ, and in December, 1825, became a member of a Church and a warm friend of the missionaries.

It is said that after her conversion she not only attended strictly to the affairs of the government, but “she began at once the work of visiting every island of the group, and almost every village of each island; encouraging schools, introducing improvements, and exhorting the people to forsake their many vices and cleave to the pure religion which had been brought to their shores.”

The earnestness which characterized all her efforts, and her own consistent example, caused a great change to take place among the people. In the course of six years eleven hundred schools had been established, and nearly 53,000 pupils were in attendance, many of them being able to read and write, and a few had some knowledge of arithmetic.

There was another woman of high rank and great influence of whom honorable mention is made—Kapiolani. She made it her business to instruct the people and induce them to become Christians. It is said that “she became a pattern to the people in civilization.” “She built a large frame house, inclosed a yard, and cultivated flowers, and in her dress and manners and mode of living appeared more like a Christian lady than any other high-born native of her day.”

She determined to destroy the last vestige of idolatry and superstition, and for this purpose visited the great crater of Kilaua, the people beseeching her with tears not to approach this dreadful place, the abode of all evil—Pele. Attended by one of the missionaries and some trembling natives, she descended into the crater five hundred feet below the top, and threw stones into the fiery gulf below her. Here prayer and praise were offered to the true God, and as the rocks did not open, nor the boiling lava destroy her, the people were convinced that “Pele was powerless and Jehovah was God.”

Soon after this, Lord Byron, in command of an English frigate, reached Honolulu with the remains of king Liholiho and his queen, with the surviving natives who had gone with them to England. It is said that Christian services took the place of cruel pagan rites that had been the custom on such occasions; and in the evening, at the close of the religious services, a chief of high rank told his people what he had seen in Christian England. Lord Byron remained on the island two months, and gave his decided influence in favor of the missionaries and the work they were doing. In June a council of the chiefs was held, where he as-

sisted by his advice, and Kaahumanu was confirmed as regent for the young king, who was only nine years of age. This was considered a signal victory for the gospel over all opponents, for, strange to say, the strongest opposition came from foreigners residing on the island and from those who came in merchant vessels from America and England. The outrages committed by the commanders and crews of these vessels from Christian lands, in trying to make the king and his chiefs repeal the laws made for the protection of their wives and daughters, were disgraceful to civilization as well as to Christianity.

In 1829 the President of the United States, Andrew Jackson, sent a letter to the king congratulating him on the success he had achieved, and recommending his kind attention to the missionaries and his people to a careful study of the Christian's Bible. This encouragement came when most needed to strengthen the hands of the chiefs in the administration of a good government.

Outrages were committed by the French also in introducing papal missionaries. As late as 1850 the most unreasonable demands were made by the French for the introduction of "French spirits and Romanists;" but, it is

said, "in the kind providence of God—not by any previous arrangement, or direction from home—the United States ship 'Vandalia,' Capt. Gardiner, came into port at the most critical point of the negotiation, and the impression that this vessel would resist any acts of violence if appealed to by the government doubtless led the commissioner to moderate his demands, and the islands were saved, perhaps from such a protectorate as has been forced upon some other islands of the Pacific Ocean."

In the first ten years, notwithstanding the difficulties, the work accomplished by the American missionaries was most gratifying.

In 1827 the prime minister died, mourned by all, and on the 5th of June, 1832, the regent so beloved, "Kaahumanu, also fell asleep, and the mission and the nation mourned as for a mother." She appointed Kanau her successor, and though she was a consistent Christian she had but little force of character; the young king had become dissipated, and was led by unprincipled foreigners to appoint another woman regent, whom they might control, and for a time great confusion and sad reverses to the Church followed. Finally, however, the king called a council, and appointed Kanau

regent, and when asked by his wicked advisers why he had done so, he significantly replied: "Very strong is the kingdom of God."

In 1831 a seminary for the education of teachers and other helpers in missionary work was opened in a shed made of poles and grass, but in the following year (1832) a good stone house was erected; the school continued to prosper, and in less than ten years the government of the islands assumed the support of this seminary.

In 1837 a seminary for girls was opened and a number of other high schools for boys and girls, and in 1840 parents were required by law to send their children to school, to assist in supporting the teachers and in the erection of school buildings. The *Hawaiian Luminary* was the first newspaper, and was published in 1834, and in 1836 the *Hawaiian Teacher* was issued and had a circulation of 3,000. Several printing presses were kept busily at work, and in 1847 five periodicals were published. Bibles, hymn books, and many religious, scientific, and literary books were translated and printed, forming a very good library.

Previous to this a great revival of religion had swept over the islands; thousands of people were converted and became members of

the Church. Knowledge increased, and "the great work continued—a great work of the Spirit of God"—until in June, 1847, there were "nineteen churches and 18,451 members in good standing." These Christians showed their faith by their works, and in 1851 their contributions to the Church amounted to \$21,211.

One year later they formed a Hawaiian Missionary Society, and contributed to Missions alone nearly \$5,000, while to other objects they gave nearly \$20,000. What do our Methodist Christians think of this liberality out of such "deep poverty?"

We see from these facts how rapidly the Hawaiian Islands became a Christian nation. The American Board completed arrangements for severing their connection with the Christian work on the islands in May, 1853, and "the mission was merged in the Christian community of the islands." "A new nation has been born into the family of Christian nations," and since that time they have been sending missionaries to other islands of the sea, to show unto them "a more excellent way."

CHAPTER XIV.

NEW ZEALAND.

NEW ZEALAND comprises several beautiful islands, resembling Italy somewhat in form, and is situated in the Southern Pacific Ocean, about twelve hundred miles south of the continent of Australia, and eight thousand miles from our own Pacific shores at San Francisco.

The group extends eleven hundred miles in length and seven hundred in breadth, with an area of about one hundred thousand miles. The scenery is rich and varied, some of the mountains in the northern island rising more than fourteen thousand feet above the level of the sea, and Mount Cook in the south to thirteen thousand feet. There are lofty volcanoes also—Mount Tongariro, six thousand five hundred feet high, is occasionally active; others, extinct, are above the snow line.

The Thames is the principal river, and there are many fine harbors, where whaling vessels land to obtain supplies. There are beautiful

lakes also, and fine forests that are not infested by wild beasts.

The climate is said to be one of the finest in the world, but during six months of the year there are heavy gales of wind and rainstorms. The spring season begins in August, summer in December, autumn in March, and winter in July. The soil is productive, and vegetation rarely suspended, while most of the trees are evergreens.

New Zealand is called the Greater Britain of the South. It was discovered first by Tasman in 1642, then visited by Captain Cook and surveyed in 1770. But no effort was made to Christianize the people until 1814.

The natives are superior to other inhabitants of the Pacific islands, and are considered capable of greater mental development. They are of Malay origin, and are called *Maori*.

As a race of people they are tall and finely formed, in peace generous and hospitable, in time of war exceedingly fierce; they considered it a point of military honor, as well as a gratification of personal revenge, to eat the slain bodies of their enemies. Cannibalism was for some reason forbidden to women and children. Each tribe had its own chief, and all the work was performed by women and slaves.

The only system of religion that prevailed when discovered was that common to all the islands of the Pacific—called *Tabu*, which was a kind of consecration that consisted more in prohibiting certain things on certain days, or some self-restraint imposed in regard to food or anything much beloved, than in any kind of worship. They were very ignorant and superstitious, but were not idolaters; they did not bow down to gods of wood and stone. This prohibitory law also answered all the purposes for government.

They believed in a great spirit of good called *Atua*, and in a spirit of evil called *Waira*; they believed also in a future state, but their ideas were exceedingly vague and erroneous.

In 1807 Rev. Samuel Marsden persuaded the Church Missionary Society in England to establish a mission in New Zealand. He was at that time chaplain of a penal settlement in Australia, and had an opportunity to become acquainted with the Maoris who came there on vessels. He was so pleased with them as a people that he determined to give them a knowledge of the gospel. There were many hindrances and delays, until seven years passed before he could carry out his purpose.

In November, 1814, however, he was for-

tunate in purchasing a brig, and embarked with three lay missionaries—Kendal, Hall, and King, with their wives and children. He was accompanied also by a friend named Nicholas, and ten or twelve Maoris who had come under his Christian influence while at Sydney, the capital of Australia. One of these was a chief named Ruatara. After a preliminary visit had been made to discover if the way had opened for friendly intercourse, and the confidence of the people had been won, they went to a village where Ruatara was known, and he made preparations for holding the first Christian service among these savage cannibals. He inclosed about half an acre of ground with a rough fence, then erected a reading desk and a pulpit in the center, over which he spread a black cloth, and arranged seats on either side of old canoes for the English, while the natives sat on the ground.

This first Christian service was held on Christmas Day, in 1814. The Old Hundredth Psalm was sung, and Mr. Marsden preached from the text, "Behold, I bring you glad tidings of great joy." At the close of the sermon Ruatara told the natives in their own language all that the preacher had said to them.

Under the Church Missionary Society this work advanced through many changes until 1841, when Bishop Selwyn was made Bishop of New Zealand.

In 1822 the Wesleyan Methodists found their way into New Zealand, and began work in North Island with Rev. Samuel Lee as leader, and at another station Rev. N. Turner took charge of a mission one year later, but both were brought to a disastrous termination, and four years later were forced to leave by a chief called the "Napoleon of New Zealand." The mission was reestablished the following year at Honkianga, with Revs. Messrs. Hobbs and Stack in charge. For several years the progress was slow, then the prospect brightened, and one Sabbath day in 1834 eighty-one persons were baptized.

Other missionaries arrived, new chapels were built, printing presses established, and thousands of books were printed in the Maori language, until in 1840 there were 1,300 Church members.

In 1855 a Conference was formed in Australia, which took charge of the Methodist Churches in New Zealand.

In 1841 the Reformed Presbyterian Church of Scotland sent out two missionaries: Messrs.

Duncan and Inglis. Rev. Mr. Blake also, it is said, "labored successfully in South Island, while Messrs. Honore and Wilson toiled in North Island amid many discouragements, but not without some measure of encouragement."

In 1889 Mr. Honore reported that "the moral and religious life of the Maoris in some parts of his district would compare favorably with that of an equal number of Europeans."

The Baptists have not opened work among the natives, but the late Mr. Spurgeon succeeded in having a missionary sent to labor in North Island.

The Salvation Army has also lent its aid, and has attracted the attention of the natives, and at the present time all the people, European and native, are within reach of the gospel.

In 1874 the Wesleyan Methodist Church in New Zealand was formed into a Conference, and since then the membership has been more than doubled.

There are six other organized agencies at work for Christ at the present time in New Zealand, and notwithstanding the money and life expended in opening the work at different

stations, the progress has been sure. A writer says: "The wonder is to see so many islands which a few years ago were the habitations of horrid cruelty, now enjoying the light and love of heaven. The results cannot be tabulated by pen and ink." Another nation has been saved, a "Brighter Britain" brought into the inheritance of our Lord Christ.

As we have already learned, missionary work in the islands of the sea presents some of the most remarkable and interesting facts that have ever been recorded, but it is not possible to detail them in the narrow limits of these pages. Some correct knowledge is better than total ignorance of any subject, and by studying these islands in groups we may gain some valuable information.

Among the South Sea islands prominent in missionary work are the groups known as the Georgian or Society, Austral, Hervey, Samoan, Pearl, and Marquesas Islands, where missions were established by the London Missionary Society; and the Friendly and Fiji Islands, occupied by the Wesleyan Missionary Society. They are situated in the Pacific Ocean south of the equator, and it is said: "It would be difficult for the strongest imagination to conceive an earthly paradise more lovely than is

to be found in some portions of the South Sea islands." The same general characteristics of country, climate, and people are found as has been described in the Sandwich Islands that are just south of the Tropic of Cancer, and in New Zealand, though there are some peculiarities that belong to each cluster of islands. The Society Islands—sometimes called the Georgian—include thirteen islands in the group. The principal one is Tahiti, with an area of 412 miles, and was called Otaheite by Captain Cook. The population of Tahiti is 11,200, and that of all the others about 13,600.

These islands have been under the control of France since 1844, and others since 1880. The first effort to Christianize these people was made in 1796, when a ship was purchased by the London Missionary Society, the "Duff," and sent out under command of Capt. James Wilson, with twenty-nine missionaries. They arrived at Tahiti on the 4th of March, 1797, after a voyage of five months. They were received by the natives with every manifestation of wonder and delight, and the king presented them with a large house. After remaining for a short time, Capt. Wilson went on to the Friendly Islands, and ten missionaries were left there

to begin work, and one on the Marquesian Islands, when Capt. Wilson returned to Tahiti, and then to England. His voyage and beginning of missionary work were considered so successful that a day of public thanksgiving was observed by the Society in London.

The year following, 1798, Capt. Robson was sent with a reënforcement of twenty-nine missionaries, but before they reached their destination they were captured by a French privateer, and after many sufferings and delays returned to England.

In the year 1800 the first building for public worship was erected in Tahiti, and most of the material was furnished by the chiefs. One year later a reënforcement of eight missionaries arrived—in all there were about thirteen—and in the five years that followed some progress was made in teaching the people, though there were still many difficulties to encounter. A new chapel was dedicated in July, 1813, and nearly fifty natives discarded their idols, and became converted to the religion of Christ, while many others attended public worship. One year later there were not less than three hundred regular hearers and two hundred pupils in the schools. So rapid was the progress of the people in the

knowledge of divine truth that in May, 1818, a *Tahitian Missionary Society* was organized at a meeting where several thousand persons were present. The mission had been re-enforced with seven missionaries and their wives the year previous, and new stations were opened.

The king was the first person baptized, and this was done on the 6th of June, 1819, in the presence of four thousand or five thousand people. This must have been a joyful occasion to the two missionaries, Messrs. Bickness and Henry, who had been laboring among them for twenty-two years.

At the request of the king a code of laws was framed for the king, and he called his people together to the anniversary of the missionary society, and at the close of the meeting he read and explained the laws to the chiefs and the people, asking if they approved. They replied: "We heartily agree to them."

This was the beginning of better times for these people, and especially for the women, who now began to take their proper places in the family and in society. The Sabbath day was strictly observed, and all preparations for it were made on Saturday. Nineteen years after the natives had become Christians Rev. Mr.

Stewart visited these islands, and said: "A single glance around was sufficient to convince the most skeptical observer of the success and benefit of missions to the heathen."

Ten years later Capt. Harvey, master of a whaling vessel, visited Tahiti, and said: "This is the most civilized place I have been at in the South Seas. It is governed by a queen, daughter of old Pomare, a dignified young lady about twenty-five years of age. They have a good code of laws; no spirits whatever are allowed to be landed on the island, and therefore the sailors have no chance of getting drunk, and are all orderly, and work goes on properly. It is one of the most gratifying sights the eye can witness, on a Sunday in their church, which holds about five thousand, to see the queen near the pulpit and all her subjects around her and seemingly in pure devotion. I really never felt such a conviction of the great benefit of missionary labors before. The attire of the women is as near the English as they can copy."

It is said that when the French protectorate was established, in 1844, "the flood gates of iniquity were opened;" Catholic priests and rumsellers finally broke up the mission.

In the report of 1843 it is stated that the

“French and American Consuls had determined to break through all restrictions, and in spite of law they had openly forced the sale of spirits.” The queen resisted these and the Catholic priests also, but was overcome and compelled to submit to the French protectorate.

It is recorded that “amid all these troubles the Tahitian churches received numerous accessions, and exhibited progressive improvements in Christian character; . . . the queen maintained her Christian character throughout, in these most trying circumstances.”

The missionaries stationed at Tahiti brought other islands under Christian influences in 1808, but no effort was made to enlarge the work by establishing missions there until in June, 1818, when Messrs. Davies, Williams, Orsmond, and Ellis landed at Huahine. They were accompanied by some native chiefs, and found that the people had already renounced idolatry, and some were waiting to receive the gospel. Of course they met with some opposition, but the Christians triumphed. Schools were established, and a chapel erected, which was opened for divine service in 1820, when 2,400 people assembled within its walls to hear

the gospel. The same general improvement was manifested in the people as has been described on the other islands in the adoption of the dress and habits of civilization. The missionary work on these islands was subjected to various changes, but there was a steady advancement.

The following is a beautiful picture of these people, who had been so marvelously changed from degraded barbarians to gentle, civilized Christians: "On a Saturday afternoon parties from every direction were seen approaching the missionary station, either by sea or by land. The shore was lined with canoes, and the encampment of natives along the beach presented a scene of bustling activity. The food for the Sabbath was all prepared on Saturday and carefully placed in baskets. Their calabashes were filled with fresh water, their fruit was gathered, and bundles of the broad hibiscus leaf were collected to serve instead of plates. The dwellings of the natives appeared more than usually neat and clean, and at an early hour the preparations for the Sabbath were completed. No visits were made on the Sabbath, and no company entertained; nor was any fire kindled except in case of sickness. . . . The devout attention which

these poor people paid to what was going forward, and the earnestness with which they listened to their teacher, would shame an English congregation."

The awakening of the natives of the Society Islands to the truths of Christianity was followed by the introduction of the gospel into the group known as the Hervey Islands. It is said: "In 1821 two natives were set apart with appropriate religious services at the Society Islands, and sent to Aitutaki."

Mr. Williams accompanied them, and related to the chief what had occurred on the other islands, and how the people had prospered under the influence of the true religion. Though extremely savage in their manners and customs, the natives received the missionaries kindly. Only a few weeks after their arrival the daughter of the chief became dangerously ill, and despite all their entreaties of the gods, she died. This caused their faith in idols to falter, and by the end of the week many of the people renounced their idols and brought them to the feet of the missionaries to be burned.

Fifteen months after the chief requested a general meeting of the people, and he addressed the assembly, telling them how vain

had been their labor and how fruitless the worship of idols. He proposed that all the temples devoted to idol worship on the island be destroyed, and that they should build a house for the worship of the true God. He “exhorted them to let their strength, devotedness, and steadfastness in the service of the true God far exceed” what they had done for their false gods. “At the close of the meeting a general conflagration of the temples took place, and on the following morning not a single one remained. The whole population then came in procession, district after district, the chief and the priests leading the way, and the people following them, leaving their rejected idols, which they had laid at the teacher’s feet, and receiving in return copies of the Gospel and elementary books.”

In July, 1823, missionaries from other islands visited this place, where so much good had been accomplished. Many people crowded in canoes around the vessel, “saluting the missionaries with such expressions as these: ‘Good is the Word of God;’ ‘It is now well with Aitutaki!’”

Mr. Williams and other missionaries determined to seek other islands, and give to them also the blessed gospel. Raratonga was

the last of this group they visited, and though there were difficulties to be overcome in winning the confidence of a strange and barbarous people, their success was most astonishing. Temples were destroyed, idols burned, and Christian chapels built. In less than two years after the island of Raratonga was discovered the inhabitants had become a Christian people. Mr. Williams said: "When I found them, in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening." At the present time the majority of the inhabitants are Christian, and they are training teachers and missionaries for other islands.

The Samoan (or Navigator's) Islands, fourteen in number, were also indebted to Mr. Williams for the introduction of the gospel. He contrived and built a vessel, which he called the "Messenger of Peace," and with some native teachers, after a voyage of two thousand miles, arrived at the islands on the 24th of May, 1830.

After explaining the object of their visit, and telling the people who crowded around

how other islands had received the gospel, the chief addressed his people, saying: "Can the religion of these foreigners be anything but good? Let us look at *them*, and then at *ourselves*. Their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain; their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waists; they have clothes upon their very feet, while ours are like the dog's. Look at their axes, their scissors, and other property—how rich they are!" This address was listened to with the deepest interest.

Nearly two years later Mr. Williams paid a second visit to this group of islands, and as he approached the shore of one the natives crowded about the vessel in canoes, and in one of them, it is said, a native stood up and shouted: "We are the sons of the Word! we are the sons of the Word! We are waiting for a religious ship to bring us some people, whom they call missionaries, to tell us about Jesus Christ."

To tell of Mr. Williams's reception at all these different islands, to whom not a missionary had ever been sent, and the almost frantic desire of the people to receive teachers and

“workers of religion,” would fill many pages, and stir the hearts of the hardest who “do not believe in foreign missions.” In less than ten years the gospel had spread abroad, and at the present time there is scarcely a child more than seven years of age who cannot read and write. The Bible has been translated and printed, and mission work is still carried on by the London Missionary Society, with 175 native helpers. •

The same success attended Mr. Williams’s visits to the Marquesas, Pearl, and Austral islands, and in each group the same remarkable changes were observed in the people; but the last voyage of this Apostle to the Pacific was made to Erromanga, one of the group of the New Hebrides, where he and Mr. Harris were murdered by the savage inhabitants. Since that time, however, the people have received the gospel.

The Friendly (or Tonga) Islands, one hundred and fifty in number, were discovered in 1643 by Tasman, and visited by Capt. Wilson, of the “Duff,” in 1797. It is said: “Of late years Christianity has greatly extended itself in the Friendly Islands, notwithstanding the opposition of heathenism and popery.”

The Fiji Islands are three hundred and

sixty miles northwest of the Friendly Islands, and are about one hundred and fifty in number. The inhabitants were savage cannibals, and when in 1835 Rev. William Cross and D. Cargill, from the Friendly Isles, first visited one of these islands, they found two hundred people on the beach, with muskets, clubs, spears, bows and arrows. The chief soon appeared, and they landed and explained their mission, when land and houses were given them, and they soon began to preach the gospel to the natives, and many were converted. It was said by one writer: "But notwithstanding the darkness and impiety and sin and cannibalism in Fiji, a great work is being effected in that country." The printing press and the Bible have wrought marvelous changes. "Almost every year since the gospel obtained a foothold in these islands there have been reported, at some of the stations, revivals when the whole community seemed moved by the special presence of the Holy Spirit. And in the wonderful events that have transpired in this mission has been literally fulfilled the prophetic declaration: 'The isles shall wait for his law.'" "Fifty years ago there was not a native Christian on the Fiji Islands; now there is not a heathen."

CHAPTER XV.

THE ISLANDS OF THE SEA.

THE East Indian Archipelago includes a vast range of islands in the Pacific Ocean, extending from Australia northward to China. It is said tradition reports it to be the visible remains of a sunk continent, and forms as it were a bridge between these far-distant countries. Sumatra, Borneo, New Guinea, Celebes, and Java are the largest in this immense group of islands. All together "they comprise an area of 700,000 square miles, and contain about 24,000,000 of human beings, of all grades of color and stature."

Some of these people are the most degenerate of the human family, while others possess characteristics that show they are kindred to almost every nation, including Europeans. The Chinese are very numerous in these islands, and have become so dominant as to have almost threatened the extinction of the Malays, who centuries ago emigrated from India.

The same peculiarities belong to these islands as to others of which we have written: in climate, soil, and productiveness as well as in regard to the manners, customs, and general intelligence of the inhabitants.

The adventurous Portuguese were the first Europeans to discover these larger islands, and form settlements for purposes of trade.

Sumatra extends from northwest to southeast more than one thousand miles, containing an area of 160,000 square miles. Lofty mountains are near the western coast, and large rivers are on the eastern slope. It is said that "sugar cane, coffee, rice, and spices are the principal products, though much fine timber and many tropical fruits are found in abundance." The Malay race is predominant. The greater part of the island belongs to the Dutch.

Palembang is one of the principal cities of Sumatra. "It has 50,000 inhabitants, with barracks, hospitals, one of the finest mosques in the Dutch Indies, and a tomb said to be that of Alexander the Great."

In 1820 the English Baptists began a mission in Sumatra, which did not long continue; then in 1833 the American Board sent out Messrs. Munson and Lyman, who after a time

pushed their way into the interior, and were cruelly murdered.

Missions were established later on the coasts, and at the present time there are three societies at work in Sumatra. The Rhenish Missionary Society, with headquarters at Barmen, Germany, now has five stations; the Java *Comite*, of Holland, has two stations; and the British and Foreign Bible Society is sending out colporters in the seaports and along the coast, with translations of the Scriptures in Malay and some of the dialects.

Borneo is one thousand miles in length and seven hundred and fifty in breadth. It is situated directly on the equator, and the climate is remarkably healthy. The island is partly under British and partly under German rule. Missionary work is carried on by the Society for the Propagation of the Gospel and by the Rhenish Missionary Society.

In 1835 Messrs. Barnstein and Heyer were sent to Borneo, and it is said that when they went farther southwest among the Dyaks, and told this people of Christ, "they appeared like they had awakened from a long sleep, and continually heard the word with joy." In 1836 three new missionaries arrived, and all rejoiced at their success.

The first missionaries sent to Borneo by the American Board were Messrs. Elihu Doty, Elbert Nevius, and William Youngblood, with their wives and Miss Condit, a teacher. This was in 1839. Their work was conducted under many difficulties.

The island of Java belongs to the Netherlands, and is one of their richest possessions. It is said to be one of the most important islands in this Eastern Archipelago. The climate is mild, the country beautiful in its natural advantages, and the people industrious. It has an area of more than 52,000 square miles, interspersed with mountains, fertile plains, rivers, and lakes. The population is very dense, numbering in 1887 nearly 22,000,000. More than 50,000 of these were Europeans, and more than 225,000 were Chinese. Mohammedanism is the prevailing religion, even among the Europeans.

There are several large cities on the island, with "numerous religious, educational, and commercial institutions."

Missionary work is carried on by the Netherland Missionary Society, the Dutch Baptist, and various other societies. The London Missionary Society sent missionaries to Java in 1813. In 1886 it is said there were

more than eleven thousand Christians in Java, and one year later in that part owned by the Netherlands there were sixty-seven missionaries. The New Testament had been translated into Javanese, and at that time a Mr. Dansz was translating the Old Testament.

The island of Celebes is situated east of Borneo, and like that island is crossed by the equator. It is under control of the Dutch. The population is 836,304, and like most of these Pacific islanders they are Mohammedan in faith. Celebes was discovered by the Portuguese in 1525; the Dutch took possession in 1607, driving out the Portuguese in 1660. Missionary work is carried on by the Netherlands Missionary Society at ten different stations.

New Guinea (or Papua, as it is called) is said to be the largest island on the globe except Australia. It is about 1,300 miles in length, and is still to a great extent unexplored. Vegetation, as in all tropical climes, is very luxuriant; fine timber in the northern or mountainous part, and in the cultivated portions rice, tobacco, and sugar cane are raised. The inhabitants belong to the negro race, though there are varieties of the Polynesian race among them. Papau is under the control of

the Dutch Government, though in 1888 the southeastern part was proclaimed to be a possession of the Queen of England.

Very little has been done to develop the country or the people. Missionary work was begun there by the London Missionary Society in 1871, at Port Moresby, and at this time there are six missionaries in different stations. The Rhenish Society has one mission station, and the Utrecht Missionary Society is carrying on work at five stations.

In a recent number of the *Missionary Review* we find the following statement of the present condition of missionary work in New Guinea: "Among the newer work commenced by the London Missionary Society is that in New Guinea. There are now 53 stations along the southeastern coast, a staff of 6 missionaries, over 30 South Sea Island teachers, and some 20 New Guineans. More than 2,000 children are under instruction, and there are between 400 and 500 Church members. The whole New Testament in the Motu dialect has also been put through the press. Within the first year a new station on the Kwato Island has been occupied by 2 missionaries."

In hundreds of the smaller islands in this archipelago missionaries of different Churches

and societies are trying to show these benighted people a more excellent way, and yet there are still many millions of people who have not so much as heard the name of Christ.

The islands of the West Indies are situated so near to our own shores it seems remarkable that the inhabitants were not drawn sooner within the circle of Christian influences, but missionary enterprise among early colonists was not vigorous enough to seek distant fields when there "was so much to do at home."

Several large groups are included among the West Indies, and they extend in a curve from the western point of Cuba, about one hundred miles distant from the northeastern coast of Yucatan, in Mexico, to the northeastern coast of Venezuela, the most northern country of South America. It seems but a step from Florida to the Bahama Islands, of which there are nineteen; then to Cuba, Jamaica, Hayti or St. Domingo, San Juan, St. Thomas, Porto Rico, the Leeward and Windward islands of the Lesser Antilles, Barbadoes, Tobago, and Trinidad, just north of Venezuela. Europeans, Americans, Africans, Hindoos, and Chinese make up the motley population. The English, Danish, Dutch, Spanish, and French

have possession of these islands except Hayti, on which are established the two republics of St. Domingo and Hayti, the former founded in 1844, the latter in 1867.

In these facts we find the reasons, perhaps, why Americans were not more forward in beginning missionary work.

One writer says: "From the second visit of Columbus until within the present century these islands have been the scene of sorrow and oppression. In the years just subsequent to their discovery evil of the most pronounced character was the business of the men who invaded these shores, and all that selfish greed and fiendish cruelty could suggest was done to exterminate the mild aborigines. Hardly a trace of them is now to be found. Then the islands became the battlefields of the rival powers of Europe."

We have found very scant early records of missionary work in Cuba by the Protestants, and as it had been taken possession of by the Spanish when discovered in 1492, we suppose the Roman Catholic Church had almost entire control. It is the largest island in the whole West Indies group, and one of the richest in natural resources. It has an area of 43,222 square miles, and a varied scenery of moun-

tains, rivers, plains, and many fine harbors. The inhabitants are negroes, Chinese, and Europeans. Havana is the capital, a beautiful city of 198,271 population. The tomb of Columbus is in the cathedral of Havana. The Jamaica Baptist Missionary Society carries on some work here and on other islands, with Havana as headquarters, and the Southern Baptists of the United States are assisting the superintendent, Señor Diaz. At the present time they have seven stations in the islands, twenty missionaries, and 1,493 members. The American Bible Society also has an agent here.

Porto Rico also belongs to the Spanish West Indies, and the Roman Catholic religion is prevalent, but there is one clergyman of the Church of England here, and one congregation.

The British West Indies include a far greater number of islands than any other government. Among them are the Bermudas, Bahamas, Jamaica, the Leeward and Windward islands, Barbadoes, and many others noted in missionary annals.

About the earliest record we have of missionary work on these islands is that a Mr. Gilbert, of Antigua, who was residing in En-

gland for his health, heard Mr. Wesley preach in his own house, and was converted. He returned to his native island in 1760, and began with great zeal and earnestness to teach Christianity to the people. Nearly two hundred were brought to a knowledge of Christ by his instrumentality. After his death a Mr. John Baxter took up the work, and wrote to Mr. Wesley as follows: "The work that God began by Mr. Gilbert is still remaining. The black people have been kept together by two black women, who have continued meeting and prayer with them." The names of these two women were Mary Alley and Sophia Campbell. For twelve years Mr. Baxter labored with these people, carrying on his own work as a shipwright, sent there by the English Government, and two thousand people united with him in a religious society, all blacks but ten.

In 1786 Dr. Coke was on his way to Nova Scotia, on missionary thoughts intent, when the vessel was wrecked and the voyagers were compelled to land at Antigua, where Mr. Baxter was so earnestly pleading for more help. We quote the following:

About five o'clock on the morning of Christmas Day, 1786, when the lonely preacher was on his way

to the rude chapel he had built, he was met by a group of weather-beaten travelers who had just landed from a half-wrecked vessel in the harbor. The principal person in the group inquired for Mr. Baxter, and his eyes sparkled when he found that he was speaking to the man himself, and understood where he was going at that early hour. This "little clerical-looking gentleman" was Dr. Coke, and his companions were Messrs. Hammett, Warrener, and Clarke, three missionaries with whom he had embarked at Gravesend for Nova Scotia just three months before, and who had been driven by the violence of the tempest to the West Indies. The whole party went at once to the chapel, where Dr. Coke preached with all his wonted zeal and fire to a large and attentive congregation, and his loving heart overflowed with emotion as he gazed upon the upturned faces of a thousand negroes anxiously listening to the word of life.

Dr. Coke remained six weeks, preaching twice a day, and made a tour among the other islands, preaching whenever he had an opportunity. His companions were left to continue the work—Mr. Clarke at St. Vincent's, Mr. Hammett at St. Christopher's, and Mr. Warrener at Antigua. It is said, "From this time on the Wesleyan Mission in the West Indies was carried on with increasing success," and yet they met with failures and many distresses. A most disastrous event occurred in 1826. A party of missionaries, thirteen in number, perished at sea as they were returning from a

district meeting held on the island of St. Christopher's. As their vessel approached Antigua it was thrown upon the rocks, and all were lost except one woman, a Mrs. Jones, who was saved. Reënforcements were received, and Dr. Coke again visited these islands, and the work spread from island to island.

The Bahama Islands are near the coast of Florida. San Salvador is supposed to be the first island discovered by Columbus. Nassau is the capital of New Providence. Of the nineteen islands comprising this group Andros is the largest, ninety miles in length by forty in width; and Abaco, the most northerly, is about the same size. There are now about twenty clergymen of the Church of England in these islands. In 1861 each island was formed into a parish, and a bishop appointed.

In 1825 the Wesleyan Methodists began work, and mission stations have been planted on five islands.

The Baptists began work in the Bahama Islands in 1833, and at the present time the work is "carried on in all of the nineteen islands, with 81 stations, 14 native assistants, and 4,320 members." There is also one Presbyterian church at Nassau.

The island of Jamaica is one of the most important belonging to the British West Indies, and was secured to that government by the keen foresight of Oliver Cromwell. The area of Jamaica is about 4,200 square miles, with a population in 1881 of 580,804, of whom 444,186 were blacks. Kingston is the capital city, with 40,000 inhabitants.

From an early time the Church of England has had many adherents among the owners of plantations. Calabar College, for the training of ministers and school-teachers, is the only part of the work now supported by the society in England.

The Moravians, always in advance, were the first missionaries to open work for the natives. They began in 1754, and now have 20 mission stations, 27 missionaries, and 5,792 members.

Dr. Coke visited Jamaica three times, and planted a mission there for the Wesleyan Methodists. The natives heard him preach gladly, and the work was extended on the coast in many important towns and far into the interior. They have at this time 20,700 members.

Soon after the Methodists had opened work in Jamaica the Baptist Missionary Society followed, and thirty years after the different Bap-

tist Churches united in one mission, and they now have 149 churches which are self-supporting, with a membership of 35,000.

Different Presbyterian missions also consolidated in 1847, under the United Presbyterian Church of Scotland, and have 60 stations and more than 9,000 members.

Since 1870 the Episcopal Churches have been thrown on their own resources. Previous to that year the agents of the Colonial and Continental Church Society gave them assistance. They have now 30,000 communicants, 95 churches, 52 chapels, and 242 day schools.

Barbadoes is said to be a beautiful island, also belonging to the English crown since 1645. It is east of the Windward Islands, and Bridgeport is the capital, with 25,000 inhabitants. The Church of England has a membership here of 151,038, and a training college for clergymen under the control of the Society for the Propagation of the Gospel.

A West Indian Conference has been formed for the Wesleyan Methodist Church, with 13,000 members.

The Moravians have 4 stations, 4 missionaries, and 7,000 members.

The Windward and Leeward groups comprise a great many islands southeast of Porto

Rico, where missionary work has been carried on in the former by Wesleyan Methodists and by the Society for the Propagation of the Gospel, the latter having 4 missionaries and 1,000 members; while in the Leeward Islands the Church of England has 49,000 members, the Wesleyan Methodists 30,000 members; and the Moravians have 8 stations in Antigua, 4 in St. Kitt's, with nearly 5,000 members, and 2,473 pupils in the day schools.

Trinidad completes the list of islands that belong to the British Government. Tobago was annexed to Trinidad in 1889.

The work of the Wesleyan Methodists is carried on in connection with the West Indian Conference. The Baptists, Moravians, United Presbyterians, and the Society for the Propagation of the Gospel all are doing good work in this most beautiful and fertile island, with many pupils in the schools and increasing members.

In the islands belonging to the Dutch and Danish West Indies we find the same characteristics as those mentioned that are under British control, and missionary work is carried on under the West Indian Conference.

In the French West Indies, which include Guadeloupe and Martinique, no missions have

been established except by the Roman Catholic Church, which has its representatives and thousands of communicants in all of the West Indies Islands.

In the two independent republics of Santo Domingo and Hayti the Roman Catholic religion prevails, but all other denominations are permitted to erect churches and establish schools. The inhabitants are negroes and mulattoes, and the condition of the people is extremely low.

The Protestant Episcopal Church of the United States has the most successful mission in Hayti, where they have 382 communicants and about 300 pupils in day and Sunday schools.

The Wesleyan Methodists and the Jamaica Baptist Missionary Society have a few stations in each of the republics, but their work has not been very successful.

In some of the early numbers of these mission studies we gave many interesting facts concerning the missionary work, when first begun by the Moravians in the island of St. Thomas, in 1732, under the direction of Count Zinzendorf. St. Croix also became one of their permanent stations in 1751. In these and other islands belonging to the Danes a

centenary jubilee was held in 1832, commemorative of the establishment of missionary work; and in that one century, it is said, 37,000 persons were baptized.

In these brief pages we have been able to give only the most prominent points in the missionary work that has been accomplished on the largest and most important islands of the sea; to give all the details would be to fill many books. We hope this sketch will induce our readers to seek a wider and more extended knowledge of the subject.

We have read with wonder of the marvelous things that have been wrought by the missionaries among the barbarous inhabitants of the islands of the sea, but the greater wonder is that we Christians in the United States and all over the world have allowed millions of people to die without a knowledge of the gospel, without giving them even *one* earnest thought, or without taking from our "great abundance" even *one* mite to give them a knowledge of Jesus Christ.

A study of missionary work among the islands of the sea is scarcely complete without some mention of Australia, which may be called either the largest island or the smallest continent of the world.

In square miles this new continent—discovered by the Dutch, and named New Holland—is about one-sixth less than Europe, and is said to differ in some géographical features and in some of its productions from all other portions of the world.

Writers are not agreed in tracing the origin and languages of the original inhabitants, but all found them to be wandering without clothing and living in small huts of sticks and grass. They did not cultivate the land, but ate whatever land or sea afforded, and sometimes, as an insult to their enemies, they would eat their dead bodies; or, what is more strange, as a mark of respect to their deceased friends, they would eat of their bodies as a part of the funeral ceremony.

One writer remarks: “The first question at the birth of a child was whether it should be permitted to live. If the mother already had a delicate child, or if it was found inconvenient for her to have the care of an infant, the newborn babe was put to death or abandoned. Tender affection was, however, shown to children. . . . They had a positive religious belief in a Great Spirit, whose name was rarely uttered except on solemn occasions, and then with bated breath.”

The aborigines are of a distinct race from the inhabitants of other islands in the Indian Archipelago. They are a black people, but different from the negro, and though very low and degraded, they readily adopt European habits.

Spears, clubs, and boomerangs are their chief weapons.

When a man desires a wife, if he meets a "damsel suited to his taste, he knocks her down with his waddy, and carries her off to his home."

The Dutch discovered the northern coasts of Australia in 1606, and other portions were discovered and visited by Dutch and Portuguese vessels, in the years following until Capt. Cook discovered New South Wales, and Botany Bay was so named by "the botanist of the expedition from the wonderful floral display which its plains afforded." This became the place where the British Government founded a penal settlement, and in 1788 more than eight hundred convicts, with guards and officers, were sent to Botany Bay. The governor sent to control this colony lived at a place called Sydney, which afterwards became the capital city of Australia.

For many years the condition of the people

was not improved by this large importation of criminals, and we may readily believe it was hardly possible when we learn that "rum had become the ordinary currency of the day." Many emigrants had found their way to this country, where land was free, and where broken fortunes might be repaired by cultivating rich, unoccupied lands and by raising large flocks of sheep and herds of cattle.

In 1809, after many changes, a new governor was found necessary, and Col. Macquarie was sent, "whose system of government converted a settlement of reprobates into a God-fearing, law-abiding commonwealth." He improved the condition not only of the convicts, but of all the citizens, and in 1814 he issued a proclamation declaring he would establish schools, and assign portions of land to the people, that they might learn the arts of civilization and become a wiser and happier people. These schools lasted only a few years, and there was no special effort made to introduce Christianity, owing partly to the fact that white settlements were mainly for convicts, until the London Missionary Society established work there in 1825.

Missionaries came to Sydney from other islands to escape perils to which they were sub-

jected, and seeing the need there also for the gospel, appeals were made, and Rev. L. E. Threlkeld was appointed to found a mission at Lake Macquarie. It is said: "After six years of failure the London Missionary Society gave up the work, but the Colonial Government continued it, and provided Mr. Threlkeld with the means to carry on the work." He persevered under many difficulties, acquired the language, printed a spelling book, and translated parts of the Scriptures, but made little progress in instructing the natives.

In 1832 Rev. W. Watson and J. C. Handt were sent to Wellington, two hundred and fifty miles west of Sydney, to establish another mission, where they encountered the same difficulties, and where vicious white men made all their efforts unavailing.

Rev. J. Gunther took charge of the mission in 1837, but in about four years it was given up.

Rev. Dr. Lang went to New South Wales in 1823 from the Church of Scotland, and in 1840 and 1841 was instrumental in sending out seven missionaries, who began work at Moreton Bay and at Keppel Bay, and though they persevered for fifteen years, the results were so discouraging that the work was abandoned

Rev. William Ridley made another effort in 1850. He translated grammars and parts of the gospel, but was compelled to give up the work, and afterwards preached at Sydney.

In recent years Mr. and Mrs. Daniel Mathews have labored more successfully, and for fifteen years "have had the satisfaction of leading a goodly number to the Saviour." Mr. and Mrs. Mathews visited England in 1889, and many Christian friends have aided them.

To the Colony of Victoria the Moravian Church sent missionaries in 1850. "Insurmountable difficulties," however, caused them to give up the mission and return to Europe; but in 1858 Mr. Spieseke and Rev. F. A. Hagenauer reopened the mission, and the latter continued his work among them for thirty-two years. Lately "he has been appointed General Inspector and Secretary for the Aborigines, so that the whole remnant of the people is now under his care."

Other missions have been established by the Moravians, the Church of England Committee, and by the Presbyterians, and in the last twenty years "converts have been won to Christ."

Rev. Mr. Hagenauer has traveled over many portions of the country, and helped to build

up many stations, and "still urges the occupancy of new stations." He says: "Many souls have been brought to a knowledge of the truth, and all who take an interest in the work may rejoice and praise God that he has also given repentance unto life to the original inhabitants of our adopted beautiful country."

Time and space fail us to tell of the work done by the Presbyterian and Lutheran Churches in South Australia, also in West Australia and in Queensland.

At the present time active missionary societies and churches in Australia are sending the gospel out among the heathen in the Polynesian Islands, and to-day, quoting from a writer, "it has pleased God to raise up an active and evangelical Church in the Australian Colonies, and he has put it into their hearts to assist in the evangelization of the world."

CHAPTER XVI.

AFRICA.

THE Continent of Africa is so well known in its geographical position that it is scarcely necessary to mention this and some other facts that can be easily ascertained by reference to any school atlas.

It has been called the Dark Continent and the Lost Continent, and has been really lost to civilization, lost to Christianity, and almost lost to hope, until the explorations of Livingstone and Stanley, primarily instigated and inspired by the discoveries and missionary labors of Robert Moffat, revealed the dark interior of this vast country to the world.

One writer has remarked: "To-day the dark and lost and hopeless continent, spoiled of its secrets, stands in the search light of the nineteenth century. The eyes of Europe and America are turned upon Africa, and the majestic subject is up for debate in the parliament of man."

We are indebted to the enterprising Portu-

guesse of the fifteenth century for the first outlines of the coast of Africa, unless we accept the facts stated by Herodotus, that Necho, King of Egypt, sent an expedition to circumnavigate the continent, and that this feat was really accomplished. To the Arabs and their patient camels, however, we are indebted for the meager information concerning the interior, which still, even since Stanley's explorations, continues to be "a mystery to the white man, a land of darkness and terror to the most fearless and enterprising traveler."

The Phœnicians were probably the first to establish colonies, about three thousand years ago, in the northern part of Africa and along the coast of the Red Sea and the Mediterranean, but it is not believed they had any knowledge of the vast interior or of the western and southern portions of the continent.

The name "Africa" is said to be derived from "Afrygah," in the ancient Phœnician language, a word which meant "colony," and refers to the time when this people founded a colony at Carthage. Finally the whole continent took the name of this one colony.

Arabic is the language now generally used in Egypt, but the languages of the whole country are as varied and as numerous as the

tribes who inhabit it, in a territory as large as that of North America and Europe combined.

The condition of woman is more favorable in Egypt than in any other country that is not Christian, and the greatest respect is always shown to mothers, wives, and sisters. It is said: "The Egyptian has but one wife. She is associated with him in all his honors and sports, as well as in the management of the household. At every feast, and finally in the tomb, husband and wife share a single seat, and have their arms lovingly placed upon each other's shoulders."

When speaking of this ancient people, another writer has remarked: "The Greeks were savages roaming at will when the Egyptians were settled in cities. The hills of the promised land were dotted with stone huts when Memphis and Thebes had gathered the wealth of centuries into their noble palaces and temples."

Egypt has long been known as the "cradle of the arts and sciences," and there it has rocked to sleep, under the shadow of the Great Pyramid of Ghizeh, every vestige of true philosophy, and has buried in its stone vaults every sign and symbol of the great truths with which the Egyptians are known

to have been familiar. Then in the seventh century, when all of Northern Africa was overrun by the Mohammedans, "with the Koran in one hand and a scimiter in the other," nearly every sign of what had been a true religion vanished from the minds of the people, until the phrase "Egyptian darkness" has become a synonym for the densest ignorance. For centuries these countries have been "trodden under the iron heel of Moslem and Turkish despotism."

No Protestant missionary work was attempted in Egypt, of which there is any record, until in 1819, when Rev. W. Jowett was sent there by the Church Missionary Society, of England, to confer with the authorities of the ancient Coptic Church, that had preserved some portion of the true faith, in regard to the establishment of a mission in Egypt. As a result of this conference five other missionaries were sent by this society, and schools were opened in Cairo. In 1834 a chapel was erected, and though some good was done, this Egyptian mission was for many years considered a failure.

The United Presbyterian Church of America also founded a mission in Egypt, and Rev. Thomas McCague and his wife were sent there

in 1864. Rev. James Barnett joined them the same year, and as he had been in Damascus for several years he was able to help them in the beginning of this most difficult work. From time to time they were reënforced by other missionaries, and in spite of many serious troubles great good was accomplished. In 1863 the first native church was organized, and to the present time the work has prospered. Academies, seminaries, and training schools have been built in many places, and in 1889 there were more than six thousand pupils attending the schools. Special instruction was given to women and girls, by a large number of unmarried women who have been sent by various Churches and societies to Egypt, and conspicuous among them have been the labors of Miss Whately, daughter of Archbishop Whately, of England. In 1860 she opened a school for girls in Cairo. Nine years after her friends enabled her to erect a spacious building, in which the number of her pupils increased to six hundred. Boys and girls were taught all kinds of business, and it is said her "boys are found all over the country, filling important positions in the railway and telegraph offices, mercantile houses, places under government, and in other posi-

tions of trust." In 1879 a medical mission was established in connection with Miss Whately's work, and with her own means she built a dispensary and a patients' waiting room, where several thousand sick and suffering poor have been treated gratuitously, while she read and expounded the Scriptures to such as were willing to listen. Miss Whately died in Egypt in 1889, but her work will go on forever.

Abyssinia is a mountainous country southeast of Egypt, and is remarkable for being "the only Christian nation in Africa," and "the only savage Christian race in the world."

We have noted in former pages that the Abyssinians were converted to Christianity near the beginning of the fourth century, when Athanasius was Bishop of Alexandria, and how two young men were cast ashore in a shipwreck, and became great favorites with the king. One, Frumentius by name, was especially influential in introducing Christianity among the people, building churches, and preparing men to preach the gospel of Christ. It is said that even to this day the Abyssinians sing his praises as one

Who opened Ethiopia to the splendor of Christ's light,
When before that it was darkness and night.

Modern Protestant missions were established in Abyssinia by the Church Missionary Society in 1830, when Bishop Gobat and Mr. Kugler began a work there. After the death of Mr. Kugler, Mr. Isenberg and Mr. Krapf carried on the work until expelled from the country in 1838.

Good seed had been planted that could not die. Two Abyssinian boys kept the faith alive for many years. Many disastrous changes and war after war occurred, and Abyssinia was closed to missionary effort until 1890.

It is said: "In the new Africa of the twentieth century Abyssinia is to play an important part. That it should be brought to a living faith in the gospel is a most pressing duty that rests upon the Christian Church."

It is called "the Switzerland of Africa." A late war with Italy made a great change in this ancient country, and it is once more open to mission enterprises. It holds a strategic position in the African question. Europeans thrive on its lofty table-lands, and it is the natural port to Central Africa.

A few more facts in regard to the work of Dr. Krapf will be interesting. It would be impossible to describe all the toils and labors he and his wife endured before leaving Abys-

sinia and penetrating farther south. He traveled and labored incessantly to reach the heart of the people, and continued to study the different languages, translating rapidly portions of the Scriptures and distributing them among the people. He and his wife went to Zanzibar in 1844, and were received kindly by the Imam of Muscat, who wrote to different governors in his region as follows: "This note is in favor of Dr. Krapf, the German, a good man who desires to convert the world to God. Behave ye well toward him, and render him services everywhere."

About this time his wife died, and he was joined by Rev. J. Rebbman, at the new mission established on the island of Mombasa; from thence, as a center for several years, their work was carried inland and other missions established, under what was called the East Africa Mission.

This great and good man toiled unceasingly for Africa, returning home several times to gain recruits and increase the interest of Christians in England and in Germany; and finally at his home in Wurtemberg, where he was preparing dictionaries and translating the Scriptures into the East African tongues, he was found dead, on his knees, in the attitude

of prayer, in November, 1881, seventy-one years of age. The work so dear to his heart in Abyssinia is only waiting for more light to be brought to them by such resolute souls as his own.

From northern and eastern missions in Africa we now turn to Morocco, in the northwestern corner—the Empire of the Moors, still calling themselves exiles from Castile, where, though so close to Spain, it is said to be “a thousand years in the rear of civilization. Morocco, the land of song, renown, and classic beauty, has for ages been strangely neglected by the civilized world.” The same writer remarks that the Jews “are the hope of the Barbary States, as they are now trying to educate the children of Morocco.”

The principal missionary societies working in Morocco are the North Africa Mission and the South Morocco Mission. Both are now doing effective work.

The North Africa Mission has a force of twenty women and seven men, who are engaged at Tangier, Tetuan, Fez, and other points. This mission was reorganized in 1884, and since then good buildings have been erected, and the missionaries are gaining a strong influence over the people. The headquarters of

the mission are in the city of Tangier, near the Straits of Gibraltar, and there the Tulloch Memorial Hospital is built in memory of Miss Tulloch, a beloved laborer. The hospital stands on the spot where she "fell asleep," and is an invaluable institution, over which Dr. T. G. Churcher exercises a capable medical and spiritual superintendence. There are fourteen missionaries working for this society in Tangier, and among them is a Mr. H. N. Patrick, a Spaniard, who is preaching to about four thousand Spanish people in the city.

It is said that lady missionaries are regarded with great curiosity, and are usually followed by the cry, "The Nazarenes are here, the Nazarenes have come!" by which they mean to reproach them as infidels.

Fez is the Moorish capital, and is one hundred and thirty miles from Tangier, with 150,000 inhabitants. Miss Herdman was the first to begin work in that city, and still, "after seven years' toil, remains a warmly esteemed messenger of peace."

It is said by a recent traveler in Morocco: "Not the least effect of the North Africa Mission is the willingness of the Arabs to allow their wives and daughters to visit, unescorted, the mission gatherings."

The South Morocco Mission was established in 1888. It was founded by a Mr. John Anderson, who was traveling in search of health, and was so appalled by the condition of the people in South Morocco that when he returned to Scotland he instituted and has since guided the mission there. Twenty missionaries are now at work at Rabatt, Mazagan, Mogadore, and Morocco City; and though not connected with any branch of the Christian Church, the mission is growing into a wonderful agency for the salvation of these people. All the missionaries together have enrolled seventy workers, and opened six medical missions; and though results have not been brilliant, the missionaries have excelled in planting gospel seeds among the Mohammedans of this land.

CHAPTER XVII.

AFRICA (CONTINUED).

IN this review of missionary work in Africa we drop down across the great Sahara Desert southward from Morocco to the missions founded in the western part of this immense continent.

West Africa comprises Senegambia and Guinea, the latter being divided into North and South Guinea, which extends as far south as Benguela.

Four great rivers are the principal water ways of West Africa: the Senegal and Gambia, in Senegambia; the Niger in North, and the Congo in South Guinea. There are other smaller streams flowing into the Gulf of Guinea. The country is diversified also by long ranges of mountains extending far into the interior.

The western coast of Africa has been sought for many years by adventurers seeking wealth, for its immense trade in gold, in ivory, and that most despicable of all—the slave traffic.

The original inhabitants were found steeped

in heathenism, though some fine traits of character were discovered. There are traces of Judaism among them, and in their legends and traditions, also in their manners and customs, there are unmistakable evidences that in some former period they had a knowledge of the Scriptures. It is said: "They have traditions also of a deluge and of the advent of the Saviour, but coupled with much that is extravagant and gross." It is also said that circumcision is practiced among all the tribes in Western Africa except those on the grain coast. The practice of sprinkling the blood of animals on the doorposts of their houses, and the fact that in the house of the chief priest there is usually an *altar with two horns*—to which criminals may fly and lay hold of, as the Jews did of old—prove the truth of the suspicion that they once possessed some knowledge of the Bible.

The country is divided politically into possessions held by the English, French, Germans, and Portuguese, who have built up towns and introduced the habits of civilization.

Senegambia is separated from Morocco on the north by the Desert of Sahara, and is an interesting section of country.

North Guinea contains Sierra Leone, Libe-

ria, Ashantee, Dahomey, Togo, and other States; while the immediate coast region on the Atlantic Ocean is known as the Ivory Coast, the Gold Coast, and the Slave Coast, each famous for its own peculiar trade. South Guinea contains French possessions in the north—Congo and Lonango, with an outlet to the coast of the great Congo Free State.

The first mission in West Africa of which we have any record was begun by the United Brethren (always first in missions) when they attempted to establish work at Christiansburg, on the Gold Coast, in 1736. They continued it for forty years, when, after eleven of their missionaries had fallen victims to the climate, the mission was abandoned as hopeless. Only in God's sight the work was not in vain.

The English Baptist Missionary Society then sent two missionaries to Sierra Leone in 1795, but this enterprise was also abandoned.

One year later (1796) three other societies united in the effort to found a mission among the Foulahs in Senegambia, who claim kindred with the white races, and it is said: "Many of them are very beautiful; they are intelligent, skillful, and brave, though mild, and have never taken part in the slave trade. They are mostly Mohammedans."

This united effort of the *Scottish*, the *London*, and the *Glasgow* Missionary Societies also failed, chiefly because of dissensions among themselves; and, strange to say, they were only six in number, and far from home and civilization.

The venerable Dr. Coke, the world-renowned missionary, had joined a scheme, whether this or some other, to send out a band of mechanics, with a surgeon, to teach the arts of civilized life, hoping thereby to prepare the way for future missionaries, but it is said: "The enterprise came to naught, for its fundamental principle was not that ordained by the great Head of the Church for establishing Christian missions among the heathen nations."

Dr. Coke afterward acknowledged his mistake, and the mission was sustained.

More recently in Senegambia the English Wesleyans and French Protestant Churches have accomplished good for the cause of Christ, but progress has been slow. The difficulties and struggles of the pioneer missionaries were unusually severe in this northern part of West Africa. Schools were established in 1821, and all available means used, and though many persons lost their lives, great results were really accomplished.

One woman, Hannah Kilham by name, became celebrated for her philanthropic efforts to help these people. For ten years, with unabating zeal, she worked and traveled, opening schools, and devoting especial attention to the languages and dialects of the country, that no means might be left untried for their conversion to Christ. This benevolent woman began her work there in 1823, and by her own efforts she educated two African youths in England, who afterwards became her zealous helpers in the schools at Birkow. She died in 1832.

In 1823 Rev. Richard Marshall and wife were sent to strengthen this mission, as the health of the missionaries, Morgan, Baker, and Hawkins, had all failed. Mr. Marshall died, and his wife, with her babe and African nurse, started home to England. She died on the way, and the motherless babe and nurse made such a strong appeal that other missionaries were sent to take their place. Rev. Mr. Fox labored among this people for ten years, and he was succeeded by Rev. Mr. Badger and wife, both devoting twenty years to this work.

At the present time the French Protestants have work in Senegal, and the English Methodists have stations in Gambia and on the islands of St. Mary and McCarthy.

Messrs. Murdoch and Patten offered to go, and though very little special information was obtained in the following years, it is known that "considerable good was accomplished."

In 1808 a native preacher, writing to Dr. Adam Clarke for aid, stated that there were about one hundred members in the church at Sierra Leone, which was very gratifying, though a sad decrease from the members that made the mission seem so prosperous a few years before. Other missionaries were sent there to reënforce the work begun by the Wesleyan Society in 1796 in Sierra Leone.

In 1811 Dr. Coke sent Rev. George Warren to reënforce the struggling mission, but after one year of faithful work and intense zeal he died at his post.

William Davis and Samuel Brown then offered and were sent, and the work spread in every direction. Schools were established, and in a few years 3,600 children were receiving instruction. A missionary, writing of these changes, says: "In 1811 there was but one missionary, three local preachers, 110 members, and about 100 pupils in the schools, with two small chapels. Now (about 1838) there are 31 chapels, 7 missionaries, 107 local preachers, over 6,000 Church members, 3,608 scholars,

and more than 11,000 persons in the pastoral care of the missionaries." According to this it may well be said, "What hath God wrought!"

Four or five other societies have had equal prosperity, and are continuing the work in Sierra Leone.

The Church Missionary Society of England sent two missionaries to Western Africa in 1804, but one of them left the service, and the other, Mr. Renner, was stationed at Sierra Leone as chaplain.

Two years later Messrs. Bretscher and Prasse arrived. The latter soon fell a victim to the climate, and again the mission was re-enforced by Messrs. Barnett and Wenzer, when Mr. Barnett died. Notwithstanding these discouragements, the mission prospered, and in 1810 Mr. Bretscher had thirty boys in a school, and Mrs. Renner was teaching twenty-eight girls, "all neatly dressed in frocks and gowns made with their own hands."

New stations were opened at different places as rapidly as workers could be secured, and in 1815 a church was erected at Canoffee. At Bashia also the mission was prospering until a slaver arrived, and everything was thrown into confusion. The church and schoolhouse at

Bashia were burned by the Mohammedan slavers, and the missionaries threatened with death. They escaped to Canoffee.

Early in the same year the hearts of the suffering but patient missionaries were gladdened by reënforcements; Rev. J. C. Sperrhacker and wife, with four other helpers, arrived. Very soon, however, Mr. Sperrhacker died with yellow fever, and several others shared the same fate. In 1816 the Secretary of the Society, Rev. Edward Bickerstith, visited the mission, and made some important changes in the management of the work; but soon after this the hostilities of the slave dealers were so violent that several stations were abandoned, and what was called the *Christian Institution* was founded to educate native boys for missionary helpers. Many children were rescued from slavery, and placed in this and other schools. This institute was afterwards removed to Regent's Town, and then again to Fourah Bay.

Mr. Johnson was stationed at Regent's Town, and was agent of the English Government also, in distribution of food and clothing to thousands of natives, little better than brutes, who were rescued from slave ships. Though much discouraged at times, Mr. Johnson began to

see his efforts crowned with success. Young and old persons came to him to learn the way of life, and the people generally began to use the arts of civilization. In the course of one year an astonishing progress had been made. "All of the people were decently clothed, and most of the women had learned to make their own apparel. About four hundred couples were married. Their heathen customs were laid aside, and for a year before Mr. Johnson left for England, in 1818, not an oath had been heard nor a solitary case of drunkenness witnessed by him. The school had about five hundred scholars, and an equal number regularly attended church every day at morning and evening prayers, while the average attendance at public worship on the Sabbath was from 1,200 to 1,300."

The same writer continues: "At this time Regent's Town contained nineteen streets made plain and level, with good roads round the town. A large stone church arose in the midst of the habitations; a government house, parsonage, hospital, schoolhouses, storehouses, a bridge of several arches, and other dwellings, all of stone, were finished or in process of erection. Gardens, fenced, were attached to every dwelling. All the land in the immediate

neighborhood was under cultivation, producing an abundance of vegetables and fruits. About seventy-five of the natives had learned various trades."

Other stations were opened by this progressive society at Bathurst, Charlotte, and six or seven other villages, all presenting "the appearance and regularity of a neatest village in England."

Sierra Leone became a great center for missionary influence, where natives from many different tribes assembled. The efforts of the missionaries were directed chiefly to the education and training of the young people of these different nationalities, so that they could instruct their own people, and the gospel be carried abroad.

One of these African youths has immortalized his name in the annals of missionary work in West Africa. His name was Adiji. He had been seized in 1819 by a Portuguese slaver, when a boy; was exchanged for a horse, then again sold for tobacco, and finally rescued by a British man-of-war, and taken to Sierra Leone, where he was educated by the missionaries. When he had been there six years he was christened Samuel Crowther, and had won the entire confidence of all the missionaries.

He was born in the Yoruba country. In 1829 he married a native girl, who was educated in the same school. He afterwards went to England and studied in the Church Missionary College. He translated the Bible into Yoruba language, and in 1864 was ordained by the Bishop of London as Bishop of the Niger Territory, and was sent back to Sierra Leone. He had before this accompanied two Niger expeditions, and had been much esteemed for his piety and intellectual power. When he returned to Sierra Leone he was sought by his mother and brother, from whom he had separated about twenty-five years, and it is said that his mother received the gospel from his lips with great joy. "Born a savage, he died a bishop," in London, on the 31st of December, 1892, more than eighty years of age. He was a living proof of what Christianity may do for the savage African.

Missionary work in West Africa was not by any means confined to the efforts of the Church Missionary Society of England. Indeed, it would fill many pages of many books to tell of all the efforts that have been made.

We have already written of what was done by the Wesleyan Missionary Society. The English Baptist, American Baptist, American

Presbyterian, the American Board, the United Presbyterians of Scotland, American Episcopal, and the Methodist Episcopal Church in the United States have all clasped hands for the salvation of Africa.

Liberia has been the most noted and the most important State for missionary operations, and yet it has been one of constant change and disaster.

In 1816 the American Colonization Society selected Liberia as a place where negroes from America might plant a colony, and teach the natives the blessings of Christianity and of civilization. The locality proved unsuitable, and the attempt was a failure, as the climate was fatal to nearly all who went there. Moravia was then purchased from native princes, and other settlements and towns were founded, until in 1847 "Liberia was declared an independent government, with a President, Senate, and House of Representatives, with Moravia as the capital."

The first missionaries sent by the American Baptists were two colored men, Rev. Lott Carey and Rev. Collins Teague, who were ordained in 1821, in Richmond, Va., and sailed as emigrants to Liberia under the Colonization Society. They were men of unusual in-

telligence, and their work was successful until they were reënforced by others.

The American Presbyterian Board began work in Liberia in 1832, and they were compelled to endure the same distresses, sickness, death, and all kinds of privations that had made the mission so difficult to others; but the same courageous zeal animated their hearts, and the work grew.

Two years later the American Board sent Rev. John L. Wilson as their first missionary to Africa.

The American Episcopal Church made an attempt to found missions in West Africa in 1822, but failed until in 1834 Mr. and Mrs. Thompson went out as teachers, and opened schools. Three years later they had nine missionaries and teachers, with seventy children in the schools.

In 1832 the Rev. Melville B. Cox was sent as the first missionary to Africa by the Methodist Episcopal Church in the United States. He reached there in 1833, and at once organized a church. He founded schools, built churches at different places, organized Sunday schools, and held a camp meeting in March. In April he was taken sick, and on the 21st of July, six months after his arrival,

he died. He said to a friend before leaving America: "If I die in Africa, you must come and write my epitaph."

"I will," was the reply; "but what must I write?"

"Write," replied Mr. Cox, "'Let a thousand fall before Africa be given up.'" These words have been a stimulus to missionaries to all heathen countries, and not only a thousand, but several thousands, have fallen on Africa's soil, and the beginning is scarcely made to save the people of this vast continent. Other missionaries followed, and the work goes on that was begun by Melville Cox.

The Southern Baptists have had a most successful mission in Liberia. The missionaries sent by this Convention were all colored men.

The American Missionary Association established a mission, south and southeast of Sierra Leone, and really began in 1839 with the capture of a slave vessel, at the time that John Quincy Adams was President of the United States. The captives were freed; they were trained in the knowledge of God in the United States, and with missionaries were sent to Sierra Leone, to go farther south to their own country, Sherbro.

The United Presbyterian Synod of Scotland entered this field in 1846.

The Basle Missionary Society opened work on the Gold Coast in 1826, and since then the work has gone on and increased in every direction.

In 1830 the rich and populous country of Medina was annexed to Liberia, and missionary work is still carried on by the Protestant Episcopal Church and the Methodist Episcopal Church (North), besides some others less noted.

Livingstone's explorations prepared the way for those of Henry M. Stanley, who was sent in search of the great explorer. After finding him, Stanley went on still deeper into the unknown depths of Central Africa, following the Congo River from its source to its mouth on the western coast. Missions are therefore of recent origin in the Congo Free State. There are now ten different Protestant organizations at work in this region.

The Livingstone Inland Mission was founded in February, 1878, by a society of that name, of which Mr. and Mrs. H. Grattan Guinness were the founders and managers. Mr. Henry Craven was the first missionary, and Rev. Alfred Tilley, of the Baptist Church, and others were active helpers. The entire control of this

mission was placed in the hands of Mr. and Mrs. Guinness in 1880, and in 1884 there were seven stations, with twenty missionaries at work on the Upper and Lower Congo, with a steam launch named the "Livingstone" doing effective work as a "missionary ship." In 1890 there were nine stations, thirty-nine missionaries, and four hundred members, with thirteen assistants.

The English Baptists also founded a mission there in 1878; now they have eight stations.

The Swedish Missionary Society, originally connected with the Livingstone Mission, established independent work in 1884 on the Lower Congo, and now there are three stations and twenty missionaries.

Bishop Taylor's Mission, of the Methodist Episcopal Church (North), was founded in 1886 "on the principle of self-support and colonization." It is said that there were about "twenty-four missionaries under the Bishop's own leading." They have now seven stations, and in the last year sixty people have embraced Christianity. They took a steamer from America that might be taken apart and carried from place to place, but it was of no use until 1890, when it was launched on the Lower Congo.

In 1884 the Missionary Evangelical Alliance

began work on the same principle of self-support, but with the same result.

Arnot's Mission was established by Mr. Arnot in 1888, in the southeastern part of the Free State, and, though hopeful of success, as yet the results are not manifest.

The London Missionary Society founded two stations in 1877. The field is difficult, but hopeful.

In 1889 Mr. and Mrs. Guinness founded an interdenominational mission in the Balolo country, where there were about 10,000,000 natives who knew nothing of the gospel. They have two missionary steamers called the "Henry Reed" and the "Pioneer." In 1890 this mission had four stations and fourteen missionaries.

One other mission to this Congo country originated in the State of Kansas, United States, and was begun in 1891 by Mr. and Mrs. Guinness, when traveling through this country. Mr. Graham Brooke is connected with it, and the mission was to be under the control of the English Church Missionary Society, and to be supported by voluntary offerings. The missionaries have no stated sum for their support, and have adopted the Mohammedan dress.

Recently the Southern Presbyterian Church

has established a mission on the Congo, and Rev. Mr. Lapsley, of Alabama, was the first missionary.

Mrs. J. T. Gracey tells, in the supplement to *Heathen Woman's Friend*, the following incident, written home by Mr. Lapsley just before he died, about a Congo woman. He said:

I asked her about her knowledge of God. She answered me right along, and said: "The Bakete know God made and preserves us and everything, and gives us all things."

"Yet," I said, "you do not clap your hands softly three times—so—and say, 'Wolah,' as you do if I give you only a little salt."

"The Bakete would sing to him if they only knew him," said she.

Then I explained to several of them who Jesus was, and they listened very earnestly; but the complaint was: "We haven't heard this. You white people know about it, but we do not."

From the center of the Dark Continent comes this sad refrain from the heart of a woman on hearing for the first time the story of redeeming love: "We would sing if we only knew him."

These missions are all in full sympathy with each other, and as the country opens more and more the laborers are pressing in, but the Churches in Christian lands are not yet fully awake to their opportunities nor to their duty to Darkest Africa.

CHAPTER XVIII.

AFRICA (CONTINUED).

THE vast region in Africa lying south of the equator has been a most inviting field for missionary operations, though the interior has been so inaccessible that very little has been done except on the coasts and in the extreme south.

The Congo Free State occupies the north central part of South Africa, recently opened to Missions, as already stated. West of this is the southern extension of Guinea, and Zanzibar lies on the east. Then, coming southward, on the eastern coast is Mozambique and Casa Land, belonging to the Portuguese; the South African Republic, under the French; south of which is the Orange Free State. Damaraland and Great Namaqua Land, on the western coast, belong to Germany; while Zulu Land, Basuto Land, and Caffraria touch Cape Colony, forming the southern point of Africa, all of which belong to the English, extending north in the central portion of the country, through Bechuana, Matabele, and

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the country bordering on Lake Nyassa, and to the southern point of Lake Tanganyika, east of Congo.

When the Cape of Good Hope was discovered by Diaz, a Portuguese navigator, in 1486, all of this southern country was inhabited by various tribes of Hottentots, a most degraded and peculiar people.

In 1600, about one hundred and fourteen years after the discovery of this country, with its vast areas of unknown and unoccupied territory, and its "exceedingly fine and salubrious climate," the Dutch began to settle there. Twenty years later two English commanders took possession in the name of the British crown, but no settlement was made. In 1650 a colony of two hundred men and women were sent to the Cape by the Dutch Government, and it is said by some authorities that it was made a penal settlement. Two years later "the Dutch East India Company took possession and appointed John Riebeck governor, with instructions to extend Christianity among the natives." After the revocation of the Edict of Nantes, colonies of French Protestants emigrated about the year 1700, and settled in what is called the Pearl District.

The government of Cape Colony passed

through many changes, the conflict being between the Dutch and English until 1815, when it was ceded to the English.

These details are necessary in order to show the condition of the country when the first missionary was sent there.

It is not surprising to learn that the United Brethren of Germany were the first to undertake this mission to the Hottentots of South Africa. In 1736 George Schmitt was sent as the first missionary. He was kindred in spirit to the noted Hans Egede, who was sent by the same Church as a pioneer missionary to Greenland just seven years before. Mr. Schmitt arrived at Cape Town, the capital of the colony, in 1737, and proceeded farther inland about one hundred and thirty miles, and began work at *Bavian's Kloof*, or "Glen of Baboons." The name was changed after Christianity was introduced to *Genadendal*, the "Vale of Grace."

Mr. Robert Moffat, who was for twenty-three years a devoted missionary to South Africa, says of this "lonely missionary:" "Though he could only address the Hottentots through an interpreter, his early efforts were crowned with success, and the attendance at the first Hottentot school ever found-

ed rapidly increased. With all their reputed ignorance and apathy, they justly regarded him with sentiments of unfeigned love and admiration; and so evidently was the gospel made the power of God that in the course of a few years he was able to add a number of converts to the Church."

Unfortunately for this poor people, he was not allowed to continue his labors among them. He was compelled in 1743, by the unjust interference of the Colonial Government, under control of the Dutch, to go to Europe, hoping to return with the obstacles to his work removed. The Dutch East India Company, acting on the principle that if the Hottentots became enlightened it would be "injurious to the interests of the colony," would not allow Mr. Schmitt to return to Cape Colony, but his six years' work was not lost.

It was fifty-six years before missionary work was resumed in South Africa; and when, in 1792, Messrs. Marsveldt, Schwinn, and Kuchnel arrived at the Cape of Good Hope they went in search of the place where Schmitt had preached and the people who had listened with such affectionate reverence to the truths he had taught them. They found the ruins of his house and the pear trees he

had planted, though but few persons who remembered his presence among them as a teacher. Mr. Moffat tells of one woman, seventy years of age, whom he had baptized, by the name of Magdalena, and who remembered him with pleasure. She brought to their view, as a precious relic, an old and well-worn New Testament that he had given her, and, "though bent with age and feebleness, she expressed great joy on being informed that Marsveldt and his companions were the brethren of her old and beloved pastor." She and others who remembered him were delighted to hear the gospel again, and in the following year seven persons were baptized, notwithstanding the persecutions of the colonists. It is said: "Through all these trials, however, the native converts stood by their teachers in the greatest extremities."

The British Government took possession of Cape Colony in 1795, and after that peace was restored and the missionaries were allowed to proceed with their work without molestation. A church was built, and in that same year "twenty adult converts were baptized, and the word of God was owned and blessed to the conversion of souls."

About this time the mission was visited by

a Mr. Borrow, who said: "Early on Sunday morning I was awakened by some of the finest voices I had ever heard, and looking out I saw a group of Hottentot women, neatly dressed in calico, sitting on the ground and chanting their morning hymn. . . . They have upward of six hundred Hottentots, and their numbers are daily increasing. . . . Their houses and gardens are neat and comfortable, and all are engaged in useful trades or occupations. . . . On Sunday they all regularly attend public worship, and it is astonishing how neat and clean they appear at church. Their deportment was truly devout. . . . The women sang in a plaintive and effective style, and their voices were sweet and harmonious."

The settlement of Gracevale continued to improve under Christian influence, and in 1798 reënforcements to the mission arrived. A new church was built and eighty-four persons brought into the Church that year. Two years later a dreadful epidemic fever almost destroyed the settlement, but it gave the native Christians an opportunity to manifest the sincerity of their profession.

In 1808 Messrs. Schmitt and other missionaries removed to another point, and their

efforts were signally blessed in the conversion of souls. The mission continued to prosper, and other missionaries joined them to open work in new places; work spread among the Kaffirs and other tribes; schools were established; and in 1837 an institution for training Hottentot assistants was opened in Genaden-dal with eleven boarding pupils. It is said: "The first examination proved highly satisfactory, and those present were not a little astonished to hear several of the pupils explain everything with fluency in English, when called on to solve various problems with the use of the globe."

While the Moravians were extending their missions they had many difficulties to overcome, but the results of their work were constantly encouraging.

At the same time other societies were awakened to the necessities of Africa. In 1794 the London Missionary Society sent four men to South Africa. Dr. Vanderkemp and Mr. Edmonds went to a part of the colony bordering on Caffraria, and Mr. Kichener and Mr. Kramer went farther north to work among the Bushmen on the Zak River. Mr. Edmonds did not remain long with Mr. Vanderkemp, from an "insurmountable aversion to

the people," but went to the East Indies to work among the Hindoos.

Mr. Moffat, in speaking of the character of Mr. Vanderkemp, says: "He was a man of exalted genius and learning; he had mingled with courtiers; he had been an inmate of the universities of Leyden and Edinburgh; he was not only a profound student in ancient languages, but in all the modern European tongues, and had distinguished himself also in the military art." Yet this man, constrained by the love of Christ, laid aside all his honors to serve the savage Hottentots. He was reënforced by Mr. Read and other missionaries, and the work progressed until he died in 1811. He had been the first public defender of the Hottentots, and was the cause of their emancipation from slavery to the Dutch. As the years passed by new missionaries opened new stations, until in 1818 Mr. Moffat arrived, and the work received a fresh impetus. His labors were steady and abundant.

In 1848 the Secretary of the London Missionary Society visited South Africa and "gave a highly encouraging account of the mission."

The Wesleyan Missionary Society sent John McKenny, of Ireland, as its first mis-

sionary to Cape Colony in 1812, but he was afterwards ordered to Ceylon to join Dr. Coke's band.

Then, in 1815, Barnabas Shaw, "a name which will be remembered in connection with South Africa, offered himself for the mission field." The Colonial Government still opposed every effort to evangelize the Hottentots, and it was long before he was allowed to preach to them. His wife was an invalid, and his only hope was to go out from the civilized people into the "regions beyond," and yet, not knowing whether his home committee would approve his course and meet the expense of a long and perilous journey, he was so much encouraged by his wife's proposal to pay this from her own personal funds that he decided to go. They bought a wagon and oxen and set out into the African wilderness.

It is said that on the evening of the twenty-seventh day they met a party of Hottentots, accompanied by a chief, who encamped near them. Mr. Shaw entered into conversation with them, and to his surprise and delight the chief informed him that, having heard of the "Great Word," he was on his way to Cape Town to seek a missionary to teach him and

his people the way of salvation. They had already traveled two hundred miles, and there were yet three hundred more before they could reach Cape Town. It was certain that they could obtain no missionary there, and that a peculiar providence arranged this meeting. Had either party started but half an hour earlier on their journey, they must have missed each other, they coming from Little Namaqua Land, and Mr. Shaw facing toward Great Namaqua Land.

The delight of this poor heathen chief may be imagined when, after listening to his affectionate statement, Mr. Shaw informed him that he was a missionary of the cross, looking for a people to whom he might preach Jesus Christ; and when he agreed to go back with him to his tribe the chief wept aloud and "rejoiced as one that had found great spoil." They pursued their way through deep forests and across the most rugged and precipitous mountains (over which fourteen oxen could hardly draw the wagon), and when within two or three days' travel of their destination the chief hurried on to inform his people of his success.

On the last day of the journey, between twenty and thirty Namaquas, mounted on

young oxen, came hurrying on to meet and welcome the missionaries. They approached at full gallop, their eyes sparkling with delight, and, having saluted them, set off again at the top of their speed to announce their approach, when the whole town turned out to meet them. Next day a council was held, which was opened with prayer, and a sermon from, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and before the end of the discourse the chief and many of his people wept aloud.

Mr. Schemlen, a devoted German missionary, and some native Namaquas had accompanied Mr. Shaw and his family, and when the arrangements had been completed for establishing the mission he returned to his own work, distant four weeks' journey.

Mr. and Mrs. Shaw began at once to build a house and prepare the ground for cultivation, working in the daytime and at night teaching the people. This mission was named Lily Fountain, and it is wonderful how readily these ignorant and barbarous people received the gospel.

In 1818 Rev. E. Edwards joined Mr. Shaw, and it is said: "His coming was most oppor-

tune and greatly delighted the people. In gratitude for his arrival the natives cheered them with 'songs in the night.' . . . In the calm stillness of the night the missionaries are startled from their slumbers by the sound of distant music. They rise and listen, and as it comes nearer they discover it to be a happy band of redeemed heathen, going from hut to hut, and the song that rose on the midnight air was *a new song*—a hymn of praise, in their own language, to their Redeemer. . . . As they went on they called on the head of each family to engage in prayer, and thus left in their track the cloud of incense rising up from the domestic altar, acceptable to God."

Schools were established, a chapel erected, and the news of the good work spread from tribe to tribe, until the cry came from places before distant: "Come and help us."

While Mr. Shaw labored among the miserable Hottentots in Namaqua Land for the Wesleyan Missionary Society, the news of the good work that he was accomplishing spread far and near, and many began to wonder and to long for the blessed gospel that had wrought such gracious changes in the lives and habits of the people.

In February, 1819, the station was visited by an old Hottentot, who said: "I am an old man, and have long thought of the world; I now desire to forget the world, and seek something for my soul. My errand in coming here now is to request that you will come and teach us at our place the good tidings of the gospel. . . . I am an old man, and you must come *soon*."

His pathetic appeals were not long unanswered. At that very time, the society in London was making arrangements to send reinforcements to Mr. Shaw's help, and very soon Rev. Mr. Archbell and wife were on their way, and arrived at Lily Fountain Mission in July. Two weeks later they were joyfully welcomed by the eager old Hottentot, and a new station was opened at Bushmanland, distant about two days' travel from the station at Lily Fountain.

In 1821 three other missionaries arrived, and the work grew more and more in favor with those who understood the message, and yet all was not as they desired. They were beset by dangers on every side; every time they moved to hunt game or water, or to seek other neighborhoods, they had to watch not only against the wild beasts of the forests,

lions and deadly serpents, but against the marauding parties of other tribes, as an almost constant warfare was carried on between the different tribes. Some of the natives made wonderful progress in religious knowledge. Among these was Jacob Links, a converted Hottentot who proved to be a valuable assistant to the missionaries, and when the new force arrived he went with Mr. Archbell to Great Namaqua Land, while Messrs. Kay and Broadbent opened a station in Bechuana, and Mr. Hodgson obtained permission to remain at the Cape and preach to the large number of slaves who were congregated there.

In the meantime, William Shaw, a brother of Barnabas, had begun missionary work in Caffraria and Albany; then he was joined in 1823 by Mr. Threlfall, a most devoted and pious young man, who pushed on still farther into the northwest with two native assistants, Jacob Links and Jonas Jager. They undertook this perilous journey in August, 1825, and all three were cruelly murdered by a roving band of savages. Mr. Threlfall had already endured many hardships, and once before, when he thought he was going to die, he wrote in his memorandum book a request

that his father would give his portion of the estate to the cause of Missions in South Africa. His wish was granted, and his father presented to the missionary cause \$8,000 in the name of his son, William Threlfall.

In 1854 the growth of the Wesleyan Mission seemed almost phenomenal. There were then twenty-one central stations, and more than 41,000 people attending public worship. At the present time the English Wesleyan Mission is still at work in this field, and has 40 stations, 60 missionaries, and 6,000 Church members.

The Society for the Propagation of the Gospel sent Rev. Mr. Wright to Cape Town in 1820; in 1831 he was succeeded by Rev. Dr. Burrow; in 1851 the mission had extended to many different points, and churches, schools, and printing presses were doing a grand work.

In 1820 the Glasgow Missionary Society also opened work in South Africa by sending Rev. Mr. Thompson as a missionary to the Kaffirs. Three years later he was reënforced by Rev. Mr. Ross and his wife. Good schools and a printing press were already in operation, and as the chiefs of different tribes begged for teachers to give religious instruction to their people, new churches and schools

were opened at many places, and the work prospered, notwithstanding the division that took place in the Church of Scotland in the year 1844; and at that time the missionaries of this Board were all placed in charge of the Free Church of Scotland.

The French Protestant Mission began work in 1830, and in twenty years they had more than twelve thousand persons under religious instruction in thirteen different stations.

About the same time, or perhaps three years later, the Berlin Missionary Society began work, and has prospered.

The American Board sent to South Africa in 1834 a band of missionaries, with their wives and a physician, to establish work among the Zulus. They arrived at Cape Colony in February, 1835, and as soon as they could they proceeded one thousand miles into the interior, and established stations that became prosperous, until in 1851 they had twelve stations and nine churches, with an average attendance of eight hundred persons.

The Rhenish Missionary Society began work in 1829, and in fifteen years they had twenty stations and more than one thousand six hundred communicants. And thus we find that from the beginning of this present cen-

tury, and before one-third of it had passed, twelve well-organized missionary societies, and perhaps others, had engaged in active work in the South of Africa. These figures are not interesting in detail, but as representatives of work accomplished they are indeed wonderful. When we reflect on the nature of the country, its isolation from civilization, the density of its forests inhabited by ferocious animals, and the great extent of its plains and deserts, and think of the dreadful character of its savage inhabitants, and the perils and privations to which the missionaries were subjected, it does not require a vivid imagination to "read between the lines," and acknowledge that no earthly sentiments could have been strong enough to conquer such obstacles, and no earthly power could have wrought such a change in the hearts of the people.

Robert Moffatt seemed to be a connecting link between the first missionary efforts made in South Africa and the great opening of Darkest Africa by Livingstone and Stanley.

We have already mentioned that the London Missionary Society sent Mr. Moffat to South Africa after Mr. Vanderkemp and others had opened work there in 1793. Mr. Mof-

fat reached Cape Colony in 1817, and for some time the governor would not allow him to proceed inland. His object was to go to the Orange River country beyond Namaqua Land, where Barnabas Shaw and other missionaries were at work, and also to seek a chief named Africaner, who had at one time been the terror of the whole country, but after his conversion became a most zealous and helpful Christian. He arrived in Africaner's district, and was received with great joy, in 1818. The next year he returned to Cape Town, and was married to Miss Mary Smith; and in 1820 he went back to Griqua Town, and was appointed to labor in Bechuana. He continued to open new work at different points, and translated portions of the Scriptures and hymns. In 1857 he completed the translation of the whole Bible into the Bechuana dialect. Sons and daughters grew up around him and assisted in missionary work, and in 1844 his oldest daughter was married to Dr. Livingstone. In 1870, enfeebled by age and work, Mr. Moffat returned to England, and Mrs. Moffat, who for more than half a century had been a sharer of his labors and trials, died in 1871. Robert Moffat died in England, August 9, 1883.

CHAPTER XIX.

AFRICA (CONTINUED).

THERE is yet hope for Africa!" This was Robert Moffat's exclamation when scarcely a beginning in missionary work had been made on that vast and unexplored continent. And now, after a lapse of over fifty years, with a knowledge of what Moffat himself accomplished, and how his work was continued and broadened and deepened by his son-in-law, David Livingstone, we may not only feel that "there is yet hope for Africa," but we can see that

Thy beams
Suffuse the twilight of the nations. Light
Wakes in the regions where gross darkness veiled
The people.

At the present time nearly all Christian nations of the earth are looking with increasing interest to Africa, and their representatives are in the north and the south, in the east and the west, and are penetrating the interior, and proclaiming "the unsearchable riches of Christ."

David Livingstone's marvelous career in Africa has brought to this generation throughout the Christian world a living, sympathetic interest in that country that no other man has ever been able to arouse; but this is not owing to his own personal efforts and influence, but largely to increased knowledge concerning the people gathered also from other explorers who have traversed its wildernesses, and to the intensified conviction of the Church in this nineteenth century that the heathen world can be saved only by the coöperation of Christians with God, by becoming coworkers with him.

In Livingstone's life and journals very little is told of his work that is distinctively missionary, and yet it was a work indispensable to future missionaries. He wielded an unbounded influence over the natives who accompanied him in his travels, and by their help opened great highways of civilization between the eastern and western coasts, and through portions of Central Africa, where lighthouses of truth also were established among the numerous tribes with whom he came in contact. It may be that in some places and in some minds only a spark was left here and there, but it was ready to be touched by the Holy

Spirit, and "kindled into a flame of sacred love."

David Livingstone was born in Blantyre, Scotland, March 19, 1813. With the first money that he earned, when ten years old, he bought a Latin grammar, and it is not surprising to learn that he studied closely not only the Latin language, but the Greek and the sciences. Of himself he says: "Scientific works and books of travel weremy delight."

When nineteen years of age he resolved to become a medical missionary, and intended to go to China at his own expense, but the "Opium War" was raging at the time between England and China, and he was therefore compelled to abandon that purpose.

About that time Africa was made prominent as a mission field by Mr. Moffat, and young Livingstone offered his services to the London Missionary Society, and was accepted in 1838. He studied theology and medicine in London for two years, then on the 8th of December, 1840, he set sail for Cape Town, in South Africa. He afterwards went into the interior to Kuruman, the station where Mr. Moffat and Mr. Hamilton were laboring. His first work was to make a thorough study of the language of the people among whom he had settled,

and for this purpose he held himself aloof as much as possible for six months from all Europeans. He studied not only the language of the Bakwains, a tribe of the Bechuanas, but their manners, customs, and opinions.

In 1843 he decided to establish a mission station at Mabotsa. At this place he had an adventure with a ferocious lion that he and his men were trying to kill, when his arm was crushed and he barely escaped with his life.

In 1844 he carried a bride to his mission home—Mary, the eldest daughter of Robert Moffat. Afterwards he removed to another station, and three years later he was rewarded by the conversion to Christianity of Sechele, the chief of the Bakwain tribe.

In 1848, after a long drought, he was compelled by the scarcity of water to seek a region where it was more plentiful. Accompanied by two English travelers, he went across the desert of Kalihari and reached a tribe friendly to white men. In June, 1857, he reached the Zambesi River, where he preached to the people and healed many that were sick. He then found it necessary to send his wife and children to England, and after seeing them embark at Cape Colony, he renewed his labors in searching for a healthful place

where he could establish a central mission station.

His geographical discoveries as he journeyed to the western coast at Loanda were considered by the Royal Society in London of the greatest importance. He continued his travels back again to the eastern coast, and then into the wilds of the interior for more than eleven thousand miles. Worn out with these hazardous travels, he returned to England in 1856, and was received with great honor by the London Missionary Society, the Royal Geographical Society, by the universities of Oxford and Cambridge, and the people at large. He remained in England two years, and while there he wrote his "Travels and Researches in South Africa." He then severed his connection with the London Missionary Society, and in 1858 "was appointed British Consul for Eastern Africa and the districts of the interior, and also leader of an expedition for exploring Eastern and Central Africa. He was accompanied by his brother Charles, Dr. Kirk, and others."

When he arrived at Cape Town, after an absence of two years, the authorities of the colony and the people received him with great rejoicing, "the governor presenting him with

eight hundred guineas in a silver casket as a testimonial to the value of his services."

Early in the year of 1862 his wife returned to him from England, and died three months later. She was buried at Shupango, on the Zambesi River.

Livingstone continued to explore the country in all directions, and his discoveries were considered invaluable, until he was recalled to England. At this time he was requested to relinquish all missionary work and give his time exclusively to geographical explorations, but he would not consent to do so. He was then appointed by the Royal Geographical Society to ascertain the sources of the Nile among other things, and once again he returned to Africa.

It is impossible to tell of his travels in the succeeding years until October, 1869, when, after unutterable hardships and difficulties and loss of nearly all his strength, he was carried by his faithful attendants to Ujiji.

About the same time Henry M. Stanley was sent by the editor of the *New York Herald* to search for Livingstone, who had not been heard from for a long time, and there were many rumors and many fears that he was dead. Mr. Stanley reached Ujiji just five days after Liv-

ingstone's arrival at that place, about the 24th of October, 1871. After resting two or three weeks he and Stanley proceeded northward to explore the country about Lake Tanganyika, and traveled together until March 14, 1872, when Mr. Stanley left and returned to England.

Livingstone had been much strengthened in health and spirits, and continued his journey until in 1873 he was attacked by a most painful illness. As he grew weaker his attendants carried him in a kind of hammock to Ilala, on the south shore of Lake Bangweola. He grew worse rapidly, but wrote in his journal every day until he could do nothing more than write the dates from April 22 to April 27, but still guided his carriers and sent men in advance to build a hut for him. When they reached the village, "he was laid upon his bed of sticks and grass."

When visited by the chief next day, April 30, he was very ill indeed, and the next day asked some questions about the locality, wound up his watch, called for some medicine, and then in a low, feeble voice spoke to Susi, saying: "All right; you can go out now."

About four o'clock in the morning, May 1, the lad who had been watching outside the

hut called again to Susi, and he quickly brought in men, and when they went inside they saw him kneeling by the bedside. They stood back reverently, thinking that he was at prayer, but soon fearing the worst they touched him and found that he was dead. After much perplexed consultation his men decided to remove the remains to Zanzibar, and forward them to his friends in England. When we consider the great distance and the difficulties of such an undertaking, and remember that he had given no directions concerning such an event, we are astonished that these natives should make such a decision and carry it out so faithfully. His heart and intestines were removed and buried at that place (Ilala) and the remains preserved according to the custom of the natives for two or three weeks, and then these faithful servants began the long and desperate journey to the town of Bagamoyo, on the coast, where they would find English ships.

Among Livingstone's faithful men, five deserve especial mention: Susi, Chuma, and Amada, who had been with him since 1864; and Abram and Mabinki, who had served him since 1865. Others were John and Jacob Wainwright. As the latter could write, he

was appointed to write an account of the Doctor's death, and send it on to a party of English that they had heard were coming, which proved to be Lieut. Cameron's.

The weary caravan pressed on under Susi and Chuma, and finally reached the end of their journey, where "they handed over the dead body of their leader to his countrymen;" and it was transported by ship to Zanzibar, about thirty miles distant, and then again to England, arriving there April 15, 1874. His body was deposited in Westminster Abbey, while his heart was resting at Ilala, in Africa.

The name of Alexander Mackay is identified with missionary work in Africa, and especially in Uganda, which lies on the northwestern shores of the Lake Victoria Nyanza. The country now belongs to the British East Africa Company. As a child and youth Mackay was unusually precocious, and possessed all the advantages that could be given any one in education and in Christian example and opportunities. His occupation as a cultivated and practical engineer fitted him well for the chosen work of his life.

In 1875 he responded to an appeal from the Church Missionary Society for a practical

business man to go to Africa, but he was not accepted until later in the year, as another man had been employed.

He embarked for Africa in April, 1876, and reached Zanzibar in May, but did not reach Uganda until November, 1878.

He had already learned the language, and had reduced it to writing. A writer said: "A new world was opened to the natives. They flocked to the mission premises, and often crowded Mackay's workshop in their eagerness to learn to read the Word of God, and as fast as they learned they taught others." He had also constructed twenty-three miles of road to Mpwapwa. When he reached Uganda, after a long and toilsome march, he was prepared to print portions of the Scriptures, and to instruct the king, Mtesa, and his people. His greatest regret at this time was that he was compelled to work so constantly at the printing press and in repairing tools that little time was left to teach the people.

When he had been there one year, he wrote: "Hosts of people come every day for instruction, chiefly in reading."

It is said that "in 1882 five young men were baptized, and in 1884 the native church consisted of eighty-six members, including two

daughters and a granddaughter of the king." That year, however, the friendly king Mtesa died, and was succeeded by his son, Mwanga, who was a weak man and was governed by those who had no desire nor respect for Christianity.

In 1882 he was much delighted and cheered by the arrival of Mr. O'Flaherty, and in 1883 Rev. R. P. Ashe arrived. These were troublous times; persecutions fell heavily on the young men who braved the anger of the king and became Christians. Some of these Christian boys in whom Mackay delighted were burned to death, singing: "Daily, daily sing the praises." At this time Mr. Mackay wrote: "Our hearts are breaking; all our Christians dispersed. We are lonely and deserted, sad and sick." As these dangers increased "the young lads flocked to the mission house in the darkness of the night, and many were baptized," while others went boldly in the daytime, determined to face the dangerous consequences.

These were times of great perplexity and danger to the three missionaries also, though the king was so capricious that he would take them to his favor, and then again they lived in the daily expectation of being murdered.

In 1886 two hundred and twenty-seven persons were received into the Church by baptism, and one night in July fifty converts assembled at midnight and elected two more elders. This was indeed a Church in a desert revived in the heart of Africa!

In the meantime Mr. Ashe returned to England. O'Flaherty had already gone eight months before, and Mackay was again left alone. Writing home, he said: "I am plodding on, teaching, translating, printing, doctoring, and carpentering—a strange medley, but man was made to be like his Maker, who made not one kind of thing, but all things."

The Mohammedan Arabs were their chief persecutors, and finally, in 1887, they persuaded the king to expel Mackay from his dominions. He then removed in July to the southern part of the lake, and remained there three years, printing and teaching the gospel to the people, at the same time "working at housebuilding, brickmaking, and the construction of a steam launch with which to navigate the lake."

Rev. E. C. Gordon, from the coast, took his place at the mission station in Uganda.

Mr. Mackay opened a new station at Makolo, and went on busily with his printing, and sent many portions of the Scriptures back to Ugan-

da. Before the year closed six reënforcements arrived with Bishop Parker.

Bishop Hannington was the first bishop who had visited this part of Africa, but he and his party had been cruelly massacred. At the earnest request of the King of Uganda, Mr. Mackay sent Rev. Mr. Walker to that station, and he was received with great ceremony.

Soon after this Mwanga was compelled to flee for his own life on account of his cruelties, and a new king was elected. Some time after he was restored to his throne, but was not allowed so much liberty. Messrs. Walker and Gordon were driven away from their mission by the Mohammedans, and they remained with Mr. Mackay until they were recalled by the king.

Then came wonderful news. The missionaries were delighted to welcome Mr. Stanley, Emin Pasha, and their great caravan of friends and retainers, or native helpers, nearly one thousand in number.

This was in August, 1889. The expedition remained twenty days to rest, and then departed. Mr. Stanley and his officers urged Mackay to accompany them to Europe, but he felt that he could not leave his post until reënforcements

arrived. It is said that soon after this "his heart was gladdened that Christianity was again established in Uganda, and he sent home a ringing appeal to Christian England, saying that the "Continental idea of '*every citizen a soldier*,' is the true watchword for Christian missions, for the King's command is 'GO YE,' not SEND."

Later Mr. Mackay said: "Our people are most urgent that we should plant stations all over Uganda, not merely at the capital, and no one will hinder us *if we only had the men*. The Roman Catholics have already sent five men, and many more will follow. *Where is the great Church of England?* and where is the greatest of missionary societies?"

In February, 1890, about four months after Stanley's departure, Mackay was prostrated on his bed, delirious with fever. On the 8th he died, and was buried by the side of Bishop Parker.

Soon after this Bishop Tucker and his reinforcements arrived, and the seed that had been so faithfully planted began to bear fruit.

What of to-day in Uganda? and what are the signs of promise in all the vast Continent of Africa? On the 27th of December, 1890, eleven months after the death of Mr. Mackay,

Bishop Tucker and his associates reached the capital of Uganda, and were cordially received by the natives and by the two missionaries who had returned after the dreadful persecutions had ceased, Mr. Gordon and Mr. Walker.

It was the Sabbath day, and one thousand persons had come together to hear the gospel. What a change since Mackay had been forced to leave! But some of the good seed he had planted was now bearing fruit.

They had built a church, and the people were crowding into it. Bishop Tucker remarked in regard to the people: "It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read, and have learned to know Christ, who have never been taught by any white man at all."

When Bishop Tucker left Uganda early in the year 1891, to return to the coast to embark for England, he said: "We marched down toward the place of embarkation, where we had our luggage. We were astir before sunrise. The purple blush of the dawn was brightening when there came on the stillness of the morning air a sound which stirred our souls to the very depth. What was it? From

some little distance, from a native hut which we could see dimly in the half light, there came a voice from one pleading with God in prayer, and then after awhile came the responsive 'amen' of several voices; then a single voice was heard again, then another response; then all was silent and still." These sounds he heard from hut to hut around him, and again he asked: "What is the meaning of it?" The reply came: "Why, these are the voices of men and women—and mark it, Christian men and women—engaged before sunrise in family worship. They are men and women who only a few years ago were living in all the darkness of heathenism."

It is said that "at the present time there are more than two thousand devout worshippers in Uganda, and nowhere in the annals of missionary history have converts stood better the repeated tests of fiery trials and persecutions of all kinds, many having suffered martyrdom for the sake of Jesus Christ."

Bishop Turner returned from his second trip to Africa in June, 1892, and reported an encouraging growth in all the African Methodist Churches. Bishop Taylor also has opened new mission stations at different points, and the work is progressing.

In these brief sketches of missionary work in Africa we have now completed the circle, beginning in the order of time with missions in Abyssinia and Egypt and through the northern countries; then from Morocco, on the northwest corner, we dropped down the western coast to Senegambia; then still farther south to the region about Liberia; and still southward, touching lightly on the central portions the Congo, and then the extreme southern point—Cape Colony; the regions just north of the colony, where Shaw and Moffat labored; then to the east coast, Kaffir Land, and north again to Uganda, south of Abyssinia.

In an article in the *Independent* by Rev. Josiah Taylor, on the problem of the elevation of the aboriginal tribes of South Africa, he says:

As the years roll on obstacles to the uplifting of the native clans in South Africa become less formidable. . . . Through the skillful management of Sir Cecil Rhodes, Great Britain now holds the protectorate and virtual control of an area embracing 750,000 square miles, equal to Germany, Italy, France, and Austria combined. . . . In some parts of South Africa the lookout, so far as it regards the elevation of the native tribes, is our inspiring hope, and it should serve as an incentive to earnest prayer.

Rev. Mr. Ashe, a missionary to Africa, wrote the following:

Africa! what mighty grief
Hidden lies in that sad name!
Millions lost in unbelief,
Steeped in blood and tears and shame!
Christians, think of millions dying;
Leave them not in darkness lying.

After Alexander Mackay reached Africa he wrote:

Our religion in England has not become the law of our daily life. I often think if I were in England how I would plead with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in rescuing a lost world. Has Christianity become such a half-hearted thing that the beginning and the end of it is a routine of worship and a putting on a respectable appearance in the eyes of the people? It is saddening to think of the lukewarmness of the very saints of God. If *they* fail in the hour of need, where is help to be looked for? May the Lord have mercy on our hardness of heart, and give us grace to devote ourselves and everything that is ours to his service alone.

Bishop Tucker is still in Uganda, Africa, or was there a few months ago. Writing from Mengo, the capital of the State, he says in the *Missionary Herald* that "the journey inland had been accomplished safely, with no sick-

ness or accident. On Christmas Day the bishop preached in the new church to a congregation numbering over five thousand, the king and the great chiefs of the country being present. Fourteen loads of books were brought in, containing eight thousand copies of portions of the Scriptures in Luganda, and the people were nearly beside themselves with delight at the prospect of receiving the books, which the bishop says were to be sold the next day, adding: 'They will go like a puff of smoke.' He speaks of the country as safe, and gives his assurance that it cannot and will not be abandoned."

In a later number the editor says:

Bishop Tucker, of the Church Missionary Society, has ordained at the capital of Uganda seven natives as deacons in the Christian Church, two of them being the greatest chiefs in the country, who govern large provinces. This ordination is a step toward the full establishment of Christian institutions in Uganda. Bishop Tucker speaks of the new church building as worthy of the name of cathedral. "For Central Africa it is as wonderful a building as Durham Cathedral is for England." There are nearly five hundred trees in it used for pillars; some of them were brought five or six days' journey, and it required several hundred men for the task.

The same encouraging reports come from all parts of the Dark Continent.

CHAPTER XX.

SOUTH AMERICA.

A THIRD of the present century had passed before any attempt was made to establish Protestant Missions in South America. In fact, until recent years, there has been some hesitation in the minds of many Christians, resulting from the serious question whether it was necessary to found such missions in papal lands while there were so many actual heathen in other countries who had never heard of the gospel nor of their Saviour, Jesus Christ. In these papal lands Christianity is acknowledged to be the prevailing religion, and any effort to introduce Protestantism will rightly be construed as direct opposition to the Roman Catholic Church.

Protestant Churches are becoming more and more united on this question, and all such doubts and hesitation are being rapidly removed. Wherever the Bible is withheld from the people, and the priesthood of the

Romish Church is supreme in its authority and power over them, the need of the gospel seems as urgently imperative as in heathen lands, and Protestant Churches are not only awakening to this fact, but are making strenuous efforts to supply this necessity.

South America has a peculiar claim on the Christians of the United States—scarcely less than that of Mexico, which is a part of our own North American continent. It is a continuation of our continent from Mexico, through Central America and the narrow Isthmus of Panama, until it opens wide into the South American continent; then, narrowing again, it extends to a point at the Straits of Magellan.

Ten republics and three colonies are comprised in this territory of South America. Venezuela, Colombia, Ecuador, Peru, Chili, Bolivia, Brazil, Paraguay, Uruguay, Argentine are the republics; while Guiana is divided between the British, French, and Dutch colonists, and though all religions are tolerated, the Catholic prevails.

The population of South America is more than thirty-five million, and of these more than three million are Indians, and about the same number are negroes, though there are

said to be unnumbered Indians in unexplored regions, that are uncivilized.

In the year 1500 the Portuguese, and about the same time the Spanish, took possession of the country, and they now constitute the dominant races, with all the arts and refinements of civilized life on well-cultivated plantations and in magnificent cities, where there are fine public schools, large libraries, and the publication of many newspapers and other periodicals.

Columbus discovered the mainland of South America near the mouths of the Orinoco River in 1498, and Sebastian Cabot, Pizarro, Magellan, and others carried their adventurous explorations still farther. The information gained by these expeditions turned a great tide of emigration from Southern Europe to South America, and thus the country was settled by the Latin race as North America was by the Saxon. As a consequence, in South America the Roman Catholic religion became the established faith, and so continued after every country had thrown off the Spanish or Portuguese yoke, and had proclaimed its independence as a republic. The Empire of Brazil was the last one to declare its freedom, when the benignant and intelligent Dom Pe-

dro was driven from the throne in a bloodless revolution. In each of the republics at the present time all religions are tolerated except in Ecuador, Bolivia, and Peru, where the public exercises of any other religion than the Roman Catholic is prohibited by the Constitution of the State.

The only key that will unlock the doors of any Catholic, Mohammedan, or heathen country, and open them to Christianity, is the living Word of the living God. The American Bible Society has long been using this key in all parts of South America where sufficient funds have been provided for this purpose. These funds are collected by contributions to the society, and by the sale of the Bible, translated into the desired language. An agency of the American Bible Society was established in 1864, and Mr. Andrew M. Milne was appointed General Agent of the Society in South America. Some work of this kind had been done from 1836 up to that time. In 1888 Rev. William M. Patterson, an experienced missionary of the Methodist Episcopal Church, South, in Mexico, was appointed Agent of the Bible Society for Venezuela, where, after sixteen months of faithful work, he fell at his post. Rev. Joseph Norwood,

also of our Church, from Mexico, succeeded him in 1891, and is now stationed at Caraccas. Rev. H. C. Tucker, of our Brazil Mission, is now Agent of the American Bible Society in Brazil, with colporters to aid him in the dissemination of the Scriptures.

No one can estimate the good that has been done in this broadcast circulation of the Best of all Books, because, like the prayers of Christians, they are among the hidden sources of success in all missionary work. The people, as a rule, are glad and eager to purchase the Bible; and if it were not suppressed by the priests, the gospel would soon have free course all through the land.

An attempt to evangelize the people of Brazil was made in 1555 by Coligny, the celebrated French Huguenot, and others who were anxious to escape the fury of the Roman Catholics in Europe soon after the close of the Reformation. They determined to establish a colony in South America as a place of refuge from persecution, but the leader of the expedition proved treacherous, and the whole venture, as far as human eyes can see, was a failure. Some of the colonists returned to Europe, many died, and one of their number, John Boles, who preached boldly and faithfully,

was put to death on the place where the city of Rio de Janeiro now stands. Some other attempts were made by the Dutch, but with no permanent results.

In more modern times the first effort to establish a mission in South America was made in 1834, when "an invitation was received from a few pious persons, English colonists, in Buenos Ayres, capital of Argentine, and in the hope of being useful to the Protestants of that city, and of gaining a foothold in that land of unmitigated Romanism," the Missionary Board of the Methodist Episcopal Church "resolved to obey the call." Rev. Fountain E. Pitts, of the Tennessee Conference, then living in Nashville, Tenn., was, according to this resolution, sent to Buenos Ayres and to Rio de Janeiro to make a beginning, to examine the situation and report to the Church; he returned to the United States, and one year later Rev. John Dempster was sent to Buenos Ayres. A church and parsonage were built, and a good congregation attended public worship. After both of these gentlemen had returned to the United States, Rev. Dr. P. Kidder and Rev. J. Spaulding were sent to reënforce the mission in 1837. Later Rev. J. C. Fletcher was sent to Brazil, and in 1852-53,

by reason of his official position as Secretary of the United States Legation at Rio, he possessed unusually good opportunities for reaching the higher classes of the people, and it is said that he did good work, which has continued to grow until the present time.

Bishop Walden, of the Methodist Episcopal Church (North), when speaking of what is called the Spanish work, which was inaugurated by Dr. Goodfellow and continued by Rev. J. F. Thompson, as preparatory to true missionary work, said: "It has been the key to open the native door in Argentine, Uruguay, and Paraguay, so it will be to every Spanish State in that continent. . . . The whole period down to 1880 was largely preparatory. Not only were converts gathered from the Latin and native races, but some of them were moved to preach and became efficient helpers. During this period the work of the Woman's Foreign Missionary Society was opened, and the whole mission became fairly well equipped for aggressive effort." This society has successful work in several cities of different republics, notably in Buenos Ayres, Rosario, Montevideo, and São Paulo. The work of the Methodist Episcopal Church is perhaps more extensive and prosperous than that of

any other Protestant Church in South America. Bishop Taylor, of the same Church, has founded independent, or what he calls self-supporting, stations in South America.

In 1844 a mission was opened in Patagonia, the extreme southern peninsula of South America, and included in Argentine; Capt. Allen Gardener was the first missionary, and was sent out by the Church of England Society. It is said "he compassed half the continent to get a foothold, settling down on the inhospitable islands about Cape Horn, where he perished, a martyr to his zeal." After laboring without any visible results for three years, he died of starvation.

He lit the lamp, and then he died;
He sang the song with tears;
He lit the lamp, and bright it shines,
Touched by the Day-star's flame;
And those who see, and those who walk,
Thank God that Gardener came.

His son, Rev. Allen Gardener, not deterred by the distressing fate of his father, began a mission at Loli, in Chili, in 1861, supported by the same society.

Dr. Kalley was an able and zealous missionary from Scotland to Brazil, where he spent the best years of a long life founding and building up churches.

The Presbyterian Church, North, has missions in Brazil, Chili, and Colombia, and the Presbyterian Church, South, has prosperous work in Brazil.

The Southern Baptist Convention, the South American Missionary Society of London, the Moravians, the Wesleyans, the Society for the Propagation of the Gospel, and English Baptists are all doing what they can to spread the knowledge of the gospel in South America, while our own Methodist Episcopal Church, South, is not the least prosperous in her growing work in Brazil.

In 1875 the Methodist Episcopal Church, South, through its General Board of Missions, decided to open a mission in Brazil.

Rev. J. E. Newman had removed to Brazil soon after the close of the war in the United States, and had organized a church in Santa Barbara with a membership of English-speaking people; he was recognized by the Board as a missionary, and early in the following year Rev. J. J. Ransom was sent to Brazil, arriving in Rio Janeiro in February, 1876. After acquiring the language, he opened a mission station in Rio Janeiro in January, 1877.

For five years Messrs Newman and Ransom

devoted their best energies to building a firm foundation for the mission, and were successful.

In March, 1881, Rev. J. W. Koger, of the South Carolina Conference, and wife, and Rev. J. L. Kennedy, of the Holston Conference, were sent as reënforcements, and arrived in Rio May 16, 1881.

Miss Watts, the first representative of the Woman's Board, accompanied them, and opened a boarding school in Piracicaba.

The work continued to grow until September, 1886, when an Annual Conference was organized by Bishop Granbery with only three members. Rev. Mr. Koger had died, Rev. Mr. Ransom had returned to the United States, and the mission had been reënforced by the arrival of Rev. J. W. Tarboux in 1883, and in 1886 by Rev. H. C. Tucker, while Rev. Mr. Newman continued to preach to his American congregations on Santa Barbara Circuit.

When the sixth Annual Conference was held, eleven years after the beginning of the mission, there were 11 foreign missionaries, 8 preachers on trial, and 528 members; there were 10 Sunday schools, with 333 scholars.

The Granbery College had been founded

and a boarding school also at Taubaté, both adding to the strength of the work. In that year (1891) \$5,500 was contributed by the members. Church and other property was valued at \$71,876. The work of the Woman's Board of this Church had increased from the one school, founded in 1882 by Miss Watts in Piracicaba with a limited number of pupils, to a large, well-built college, filled with pupils in every department. At the present time there is another boarding school at Juis de Fora, and one day school at Rio de Janeiro. Two hundred and forty-two pupils are in attendance, and nine missionaries occupy the mission. Work has been projected in Petropolis which will be established as soon as practicable.

To give a detailed account of the work done by all these Churches in the various republics, on the Pacific Coast, and east of the great mountain range of the Andes, would fill many volumes; and yet how much of this great land is still untouched by Protestant influence!

CHAPTER XXI.

MEXICO.

BEFORE giving a sketch of the missionary work that has been accomplished by the Protestant Churches in Mexico, it may be interesting to glance into the shadowy history of the earliest ages of that peculiar and beautiful country.

Mexico, as now bounded, is in the form of an immense cornucopia, or horn of plenty, as some one has said, with its large end, filled with rich flowers and tropical fruits, opening toward the United States. To the thoughtful mind this is suggestive of a mute appeal to exchange what they have in the greatest abundance for the spiritual blessings which they do not possess.

Lying southward of the States and Territories, and circling round the western part of the Gulf of Mexico, it bears a close relation to our own country—the relation of contiguity, at least, and as a part of the same continent. As it is now intersected by railways in

every direction, and as commercial pursuits have carried many Americans to reside within its territorial limits, the estrangement caused by the difference in manners, customs, language, and government, as well as that produced by the war between the two countries, which gave Texas and New Mexico to the United States—this estrangement is gradually wearing away.

Little is known of the primitive races of Mexico, and still less of whence they came. It is said that in the seventh century—about the year 648 after Christ—a race of people who came from the north, called Toltecs, settled in a part of Mexico situated between the 14th and 21st degrees of latitude, which was called Anahuac. They were said to be well “instructed in agriculture and many of the most useful mechanic arts, were nice workers of metals, . . . and in short were the true fountains of the civilization which distinguished this part of the continent in later times.” Four hundred years after their arrival the Toltecs abandoned the country, because of famine, pestilence, and unsuccessful wars, and “disappeared from the land as silently and mysteriously as they had entered it.”

More than a hundred years after the Toltecs had deserted that part of Mexico, other tribes and races came from the northwest, the most noted of whom were the Aztecs, or Mexicans. They were finally established as the ruling people, and in the year 1325 the City of Mexico was founded. For an account of the Aztec civilization and religions, readers are referred to Prescott's "Conquest of Mexico;" also to those volumes for an account of the discovery of Mexico under Cortes, in the reign of Charles V. of Spain.

The approach of Cortes and his army to the capital city of Mexico, on the 8th of November, 1519; their hospitable and magnificent reception by the gentle and generous emperor, Montezuma, who loaded them with gold and jewels; the after treachery of Cortes in taking Montezuma prisoner, and his forced allegiance to the Spanish Government—all these, concluding with the death of Montezuma on the 30th of June, 1520, took place in less than one year.

The exasperation and rising of the Aztecs delayed the final establishment of the Spanish Government in Mexico for one or two years longer, and then the Roman Catholic religion was formally introduced in 1524 by

the arrival of twelve priests of "unblemished purity of life." These Christian missionaries, it is said, lost no time in opening schools, founding colleges, and preaching the truths of Christianity to a people whose religion was characterized by the sacrifice of human beings on their altars.

In the three centuries that followed, Christianity declined, and "the nation came under the thrall" of the Roman Church. During all these years, it is said, "the priests of Mexico were in touch with the priesthood of Spain in the palmy days of the Inquisition," but in the beginning of the nineteenth century light began to dawn. The Spanish yoke was thrown off, and in 1823 a republican form of government was declared, but no form of religion was tolerated except the Roman Catholic until the year 1857, when a proclamation of religious liberty was made, and all Church property was confiscated. Ten years before this proclamation was issued, in the war between the United States and Mexico, "the Bible, a stranger in a strange land, was borne into Mexico by Gen. Scott's army;" and yet it was only a little leaven scattered about as seed by the wayside.

After the effort of the French to establish

Maximilian as Emperor of Mexico, in 1867, and their terrible defeat, the republic was more firmly established under Juarez, and the religious liberty that had been proclaimed ten years before now became a reality.

In the meantime Texas had been ceded to the United States, and in 1854 Miss Melinda Rankin began missionary work in Brownsville, Tex., so lately Mexican soil, and in 1860 Rev. Mr. Thompson was appointed Agent of the American Bible Society at the same place, and thus the true germs of missionary work were planted, and began to grow.

Miss Rankin established a school in Monterey, Mexico, in 1866. The leaven continued to spread in this undenominational work until in 1869, by the influence of Miss Rankin, Rev. H. A. Riley went as a missionary to the City of Mexico, and the work was greatly aided by the coöperation of some "prominent priests, who openly avowed their renunciation of the Roman Catholic dogmas and corruptions," a Church was organized as the Church of Jesus. Twenty-nine mission stations were reported two years ago, with more than two thousand members, and in the schools nearly two hundred pupils. The Presbyterian Church (North) sent three men and four

women in 1872, and stations were opened in San Luis Potosi and Zacatecas, and in 1873 Rev. Mr. Hutchinson and wife began work in the City of Mexico.

In succeeding years other missionaries were sent to different points. The work begun by Miss Melinda Rankin at Monterey was turned over to the American Board of Foreign Missions, and removed to Saltillo, then subsequently transferred to the Presbyterian Board, and has been extended into twelve States, with ninety churches, many members, schools, and a printing press.

The Methodist Episcopal Church began a mission in the City of Mexico in 1873, and at other important points, until in 1890 they had established work on a strong and permanent basis in eight different States.

In the same year (1873) the Methodist Episcopal Church, South, opened work in the City of Mexico, "under the general direction of Bishop Keener." Alejo Hernandez, an intelligent Mexican, was arrested in his infidelity by reading a book called "Evenings with the Romanists." He went to Brownsville, Tex., where there was a mission station, to inquire what was meant by Protestantism. He was convinced of "the truth as it is in Jesus," and was admitted

into the Methodist Episcopal Church, South. In 1871 he was received on trial as a minister of the gospel, and appointed to Laredo. This was the beginning of the work opened in the City of Mexico in 1873 by Bishop Keener. Rev. J. T. Daves was appointed the same year to Mexico, and the work steadily progressed under him and the native preachers who became his helpers, until in February, 1878, Rev. William M. Patterson was sent; and it is said this appointment "marked a new era" in the movement of the mission.

In this year of our Lord 1894 there are 10 missionaries, 78 native preachers, 6,801 members, 147 Sunday schools with 3,930 scholars, and 51 churches.

In the year 1874 the American Board Mission was opened, and its first missionary, Mr. Stephens, was killed by a furious Catholic mob. A strong mission has grown, and now they have 16 missionaries and 10 churches, besides schools and pupils.

The Southern Baptist Convention, the Southern Presbyterian Church, the Society of Friends, the Associate Reformed Synod, have all established growing missionary work in Mexico. It is stated by good authority that there were in 1890, of all denominations

working in Mexico, 150 foreign Protestant missionaries, 360 native laborers, 400 congregations, 15,000 communicants, 4,000 pupils in schools, and 6,000 Sunday school pupils.

The Woman's Board of Missions of the Methodist Episcopal Church, South, opened work in Mexico in 1881. There are at the present time (August, 1894) 13 missionaries, 6 boarding schools and 4 day schools, with 1,217 pupils and 11 native helpers. The work is prosperous and harmonious in all the different stations: at Laredo, on the border; and at Saltillo, San Luis Potosi, Chihuahua, Durango, and Guadalajara. The property owned by the Woman's Board in this Mexican work is, at the lowest estimate, valued at \$105,000.

CHAPTER XXII.

CONCLUSION.

AS a conclusion to this review of Protestant Missions, which claims to sketch only the beginnings and the more prominent progress of the work, especially in heathen lands, a list is appended of the dates of important events in modern Missions. It was written by Rev. J. L. Ross, M.A., and is copied from the *Methodist Magazine*.

A CENTURY OF MODERN MISSION CHRONOLOGY.

1792. The first British Foreign Missionary Society organized through the efforts of Carey.

1793. Carey landed in India.

1795. London Missionary Society organized.

1796. First mission of the London Missionary Society opened at Tahiti, Society Islands.

1798. Death of Schwartz.

1799. Dr. Vanderkemp (London Missionary Society) opened mission to Kaffirs in South Africa.

1804. British and Foreign Bible Society organized.

Mission to Sierra Leone opened.

1807. Morrison (London Missionary Society), first missionary to China.

Slave trade in British dominions abolished by Parliament.

1810. American Board of Commissioners for Foreign Missions organized.

1812. Church Missionary Society organized (in 1799 organized under another name).

Wesleyan Mission to South Africa opened.

1813. East India Company compelled by Parliament to tolerate missionaries.

Judson arrived at Rangoon, Burmah.

1814. American Baptist Missionary Society organized.

Mission to New Zealand opened by Church Missionary Society.

Death of Dr. Coke, on Indian Ocean, aged sixty-seven.

1816. The American Bible Society organized.

Moffat sailed for Africa.

1817. Wesleyan Missionary Society organized.

1818. Conversion under Moffat of Africaner, "the terror of South Africa"

Madagascar Mission opened (London Missionary Society).

Death of Samuel J. Mills, off west coast of Africa, the originator of the American Board of Commissioners for Foreign Missions, and of the American Bible Society.

1819. Missionary Society of Methodist Episcopal Church (United States) organized.

First Christian book printed in Siamese.

Whole of Bible translated into Chinese by Morrison, assisted by Milne.

1820. Mission to Hawaiian Islands opened.

1821. Mission to Liberia opened.

1822. Missions to Tonga Islands and to New Zealand opened by the Wesleyan Missionary Society.

1823. Raratonga Island, which had eluded the search of Capt. Cook, discovered by John Williams, and mission opened.

1824. Missionary Society of the Methodist Church of Canada organized; also that of the Protestant Episcopal Church of America, and that of France.

1826. Mission to the Karens ("wild men of Burmah") commenced.

1828. First Karen convert.

1829. Widow burning abolished by the British Government in India.

1830. Duff arrived in India.

1833. Slavery abolished in the British Empire (went into operation August 1, 1834).

First foreign mission of the Methodist Episcopal Church of the United States to Liberia commenced.

Death of Melville B. Cox, first foreign missionary of the Methodist Episcopal Church, United States.

1834. Death of Carey, "the pioneer of modern missions."

Death of Morrison, "the pioneer missionary to China."

1835. Mission to the Fiji Islands, opened by the Wesleyan missionaries, Cross and Cargill.

1836. Missionaries banished from Madagascar.

1837. First native Madagascar martyr.

Krapf set out for East Africa.

1839. John Williams, "the apostle of Polynesia," murdered at Erromanga, aged forty-four.

1840. Livingstone sails for Africa.

Canton, China, taken by the English.

1842. Hong Kong ceded to the English; Canton and four cities opened.

1844. Missions to China reopened.

Missionary Society of the Presbyterian Church in Canada organized.

1845. Evangelical Alliance organized.

1846. Death of James Evans, Canadian Methodist missionary and inventor of the syllabic characters.

1848. Mission to the New Hebrides Islands commenced by Dr. Geddie, of the Presbyterian Church, Nova Scotia.

1850. Missionary Society organized by the New Zealanders.

Death of Judson, "the apostle of Burmah."

1851. First zenana teaching in the East begun in Siam.

1853. Missionary Society organized by Sandwich Islanders.

Wesleyan Mission in China opened.

Commodore Perry (United States) sails into Yeddo Bay, Japan.

1858. Japan opened by Townsend Harris Treaty to the Western World, after being closed two hundred and nineteen years (treaty went into full operation the following year).

Christianity tolerated in China by the Treaty of Tientsin (carried into effect in 1860).

Government of East India Company abolished by British Parliament.

1859. First missionary in Japan.

1861. Persecution in Madagascar ceased and mission reopened.

1862. Jesuits enter Madagascar.

King George of Congo gave a constitutional government founded on Christian principles.

1864. First convert in Japan.

1865. China Inland Mission commenced.

1870. Missionaries to Hawaiian Islands made last report to their society, these islands having ceased to be missionary ground.

1871. First Protestant Church opened in Rome.

Bishop Patteson, of Melanesian Islands, murdered at Nukapu.

Mission to New Guinea opened (largest island in the world).

Livingstone found by Stanley at Ujiji.

1872. First Protestant Church organized in Japan.

Mission to Formosa, China, opened by Presbyterian Church in Canada.

1873. Livingstone found dead at his bedside on his knees at Ilala, Lake Bangweola.

Canadian Baptist Missionary Society organized.

First foreign mission of Methodist Church of Canada commenced in Japan.

Edict against Christianity in Japan taken down.

1874. Livingstone buried in Westminster Abbey.

Fiji Islands ceded by their chiefs to Great Britain.

1875. King Mtesa desired missionary teachers to be sent to Uganda, East Africa.

Presbyterian Church in Canada opened a mission in Central India.

1876. Mission to Uganda commenced.

Woman's Presbyterian Missionary Society of Canada organized.

1877. Stanley's journey across Africa from Zanzibar, and emerging at the mouth of the Congo, seven thousand miles, completed in nine hundred and ninety-nine days.

1878. Missions to Congo opened.

Great revival at the Baptist Mission among the Telugus ("Lone Star Mission"): ten thousand baptized between June and December.

Consecration of the great Memorial Hall by the Karens on the fiftieth anniversary of the first convert.

Buddhist temple in Province of Shantung, China, deeded as a free gift to missionaries for Christian uses.

Death of Dr. Duff, aged seventy-two.

1881. Woman's Methodist Missionary Society of Canada organized.

Canada Congregational Missionary Society organized.

1882. Corea, "the hermit nation," the latest opened to the gospel.

1883. Death of Moffat.

Church of England Missionary Society in Canada organized.

1884. Stanley opened the Congo basin; five thousand two hundred and forty-nine miles of navigable rivers; eleven million square miles of territory; inhabited by forty-three millions of people.

Berlin Conference for government of the Congo country, agreement signed by fifteen ruling powers.

1885. Congo Free State erected.

Bishop Hannington murdered at Uganda by orders of Mwanga.

1888. First railroad built in China with sanction of the government.

First mission of the Presbyterian Church in Canada to China mainland opened.

Whole Bible translated into Japanese.

1890. Memorable Missionary Conference at Shanghai, China.

Sultan of Zanzibar issued decree against the slave trade.

Death of Mackay, of Uganda.

1891. Susi, who brought Livingstone's body and papers to the coast, a journey of nearly one thousand miles, and of a year's duration, died at Zanzibar.

Edict of Chinese Emperor proclaiming toleration of Christianity.

First section of Congo River railroad completed.

Latest new mission, in totally unoccupied territory, undertaken—the Central Soudan.

Death of Samuel Crowther. "Born a slave, died a bishop."

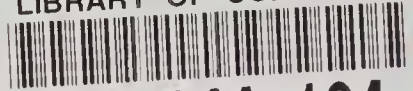
1892. Death of James Calvert, noted missionary to Fiji.

The Brussels Treaty respecting the prohibition of the slave trade, firearms, and the liquor traffic in the Congo Free State and interior of Africa, covering an area twice the size of Europe, with a population of twenty-seven millions of souls, signed by seventeen powers.

Mission opened in a populous but unevangelized province of China by the Methodist Church, Canada.

THE END.

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